turally the purest. This assumption, however, is open to question.) In the seeking of a more significant classification, and with every available source to hand, it has appeared that, as might be expected, there are certain differences in social structure related to differences in economic activity, notably hunting technique. It is fortunate that Schebesta's Efe are trackers and archers, while Putnam's Sua Mbuti are net hunters. Thus we have represented two groups not only linguistically and territorially distinct but also distinguished by hunting technique. The importance of this latter distinction appears in the course of the present study. While it is not claimed that such a classification is comprehensive or final, at least it is factual and more directly related to sociological differences than Schebesta's linguistic division. Consequently, we draw on sources in so far as they are

[P. 154-C]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

101 If the Bushmen, whose relationship to the Pygmies is highly questionable, be left aside, there are three main groups of African Pygmies —the Mbuti of the Ituri Forest, the Tswa of the western Congo and western Africa, and the Twa between Lake Kivu and Lake Tanganyika. Of these, only the first group is truly "Pygmy" according to Schebesta (1952), being under 150 cm. in stature and relatively free from intermixture with neighboring tribes. Schebesta refers to the Twa and Tswa as "Pygmoids." From all the available evidence it seems that the Ituri Mbuti alone preserve any semblance of their original nomadic life as hunters and gatherers, although little is known yet about the Pygmies of equatorial Africa.

[141] [144] [184]

175 131 Our earliest sources (the Sixth-Dynasty tomb at Beni Hassan, the Pompeian parietal paintings, Homer, Aristotle, and even the Mappa Mundi) all agree in placing a Pygmy population near the source of the Nile. Later sources enlarge little on this information, and the first real attempt to delimit the territory was made by Schebesta in 1929–1930.

131 The Ituri Mbuti inhabit the forested basins of the Lindi and Ituri rivers (Schebesta). The Bomokandi River forms the northern frontier. The Mbuti never move beyond the edge of the

[P. 159-B]

betu, Bira, and Lese, respectively. Schebesta believes the Efe dialect to be the remnant of the original Pygmy language, and for this reason he considers the Efe archers to be culturally the purest of the three Mbuti groups. Costermans (1937) disagrees as to both the originality of the Efe language and the purity of Schebesta's particular Efe Mbuti. He asserts that among the Watsa-Gombari Efe, who according to Schebesta were not "true Pygmies," he found hundreds living in exactly the same manner as Schebesta's "true Pygmies." 197 101 114

Jadin (1936) considers that of Schebesta's three groups the Efe and the Sua have remained most faithful to their old way of life and finds that, on grounds of blood groups, the purest Pygmies are those who live farthest from their village neighbors, from whom they are clearly distinguishable by their biochemical index. 101 144 184.

The Aka live mostly to the north of the Nepoko River, along the length of the Ituri as far east as Gombari. Thence southward, to the east of the Nduye, the Efe archers are found. The Sua roam from the Nepoko to the south side of the Ituri River, from Bomili in the west, almost to Mambasa in the east. Detailed information on the Aka is not available, though they seem to make more use of the spear than the other groups. 101 131 619

[P. 159-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

CP.160-A7

000 the other groups. Our main source on the Efe is
101 Schebesta, whose major field work was carried
114 out in the triangle bounded by the roads joining
128 Irumu, Mambasa, and Beni. Source material on
131 the Sua is almost entirely confined to a band in the area to the west of the Nduye and north of the Epulu, near the village of Camp Putnam (Fig. 3).

128 Thus the two groups available for study rep-
101 resent not only two of Schebesta's two lin-
• 184 guistic groups but also the two major hunting
224 techniques used by the Ituri Mbuti. The Efe are archers, while the Sua are primarily net hunters. It is probable that certain structural differences between the two groups can be accounted for by this difference in economic activity; all such differences are also related to the different degrees of symbiosis between the Pygmies and their village neighbors. What is said of these two groups should be taken to apply within these limited areas only, though it may be found that many of the facts have wider extension.

[P. 161-A]
162 slight excess of females in the composition of the population. He gives the following figures, evidently from a population of 411 adults.

	Children Per Cent	Adults Per Cent	Total Per Cent
Male	48.0	48.9	48.4
Female	52.0	51.1	51.6

[165] Infant mortality (32.7 per cent)
Average age 27–30
9 widowers among 201 men
9 widows among 210 women
14 polygamous families (3.1 per cent)

16 Demographic data for the Sua net hunters is
[114] not available. Putnam kept detailed medical records for all members of the band for a decade, but many of these have been lost in the course of shipment to the United States, and the few that are available do not provide a
• [184] representative picture. From such data as are available, there does not seem, however, to be any significant difference between the two groups.

182 114 [15] [181] [184]

trice." Schebesta (1952, 42–43) also believes that the forest environment induces fear, suspicion, and guile, and limits the intellectual horizon of the Mbuti. Putnam is not entirely in agreement with this view. He regards Schebesta's archers as a particularly stagnant group, witnessed by the fact that they speak only one language, whereas nearly all other Mbuti speak several (Schebesta, as mentioned above, regards this factor as an indication of their purity), and also by their inadequate individual hunting technique, which, as Schebesta himself states (1933, 28; 1952, 100–101) contributes a bare third of their food and, he writes, renders them dependent on the villagers for plantation products. These remarks are not quite consistent with his statement that the exuberance of the vegetation assures these bands of gatherers a far more stable and sufficient diet than does the environment outside the forest (Schebesta, 1936b, 79; 1952, 42).

182 825

Putnam associates the lack of seasonal change with a general ignorance among the Pygmies of cyclical activities. For instance, the Mbuti, who observe every detail in their forest home, "are unaware that the aquatic larvae which they eat turn into mosquitoes, nor do they know that the caterpillar turns into a butterfly." [P.164-B]

Mate-
237 rials which could well be made use of, such as skin, bone, and shell, are hardly used at all. [189] Putnam claims that they are not used in his area, although he writes that sometimes the Pygmies wear horn charms borrowed or stolen from the villagers. Virtually no use other than magical is made of bone, horn, or shell, as far as one can tell from reports from any part of the Ituri. Among the archers there are few of the skin quivers and bow covers mentioned by [252] Schebesta (1952, 124). Putnam (MS) further [262] states that he has never known these Pygmies to skin game; they cook and eat the skin as well as the flesh.

237 Schebesta (1952, 124), however, writes that 41 hide quivers are plentiful, particularly in the western part of the forest, less so among the archers in the east, where arrows are always carried in a bundle held in the left hand. Schebesta (1952, 124) also mentions the wrist protector, made of monkey skin, used by 237 archers. He makes other reference to the use of [291] skin as belts and for adornment and, occasion- [301] ally, the use of the skin of a Colobus monkey to cover the back, but he does not specify to which • [184] Mbuti his remarks apply. We assume that, unless he specifies otherwise, he refers to the archers among whom he worked on his second trip.

[P. 165-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

Also, according to Putnam (MS), the Pygmy never cuts a piece of wood larger than an inch in diameter. He cuts wood to make his bows, arrows, spear shafts, and ax hafts. The women use saplings of no greater size to construct the frames of the huts. 313

The material used by the Mbuti throughout the forest is vegetable fiber. From this they make the barkcloth that is their only clothing; the twisted vine that makes their hunting nets; the strings for their bows; carrying baskets and tumplines; and the basketry caps mentioned by Schebesta (1952, 173) who writes (1952, 125) that he has also seen basketry quivers. 28

The Mbuti everywhere use the large phrynium leaves that abound in the forest for roofing their huts, though when near a village plantation they may use plantain leaves. Phrynium leaves are also used in default of villager-manufactured or trade utensils, for carrying water, as cups, and pipe bowls. They use the juices of certain plants and barks for dyes for decoration of body and of barkcloth. 824 [342] [445] [386]

Mbuti exploitation of the forest has no adverse repercussions, as they move camp frequently. Among the net hunters every month or two is Putnam's estimate (1948, 335, 336). 221 361 184

[P. 165-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

221 Ep. 166-A
361
[184] From Schebesta (1952, 148–149), it would seem that archer camps are very much more variable both in size and duration. Although their time [261] is fully occupied by the requirements of their [251] hunting and gathering existence, the Mbuti never have any fear of shortage and consequently have no need to store. Theirs is a 181 182 strictly diurnal economy. This fact, and the abundant way in which the forest satisfies their basic needs, not only directly affect their material culture (and indirectly their social structure) but also, to some extent, their social behavior and their religious thought.

182 The present report is not the place to pursue 121 the question of the effect of environment on personality and behavior, a study more properly in the field of psychology than social anthropology. But it is worth emphasizing the probable importance of the environment in this respect, as it becomes especially significant when we study the religious life of the Mbuti.

1: Turnbull E-4.5 (1951-1965) 1965 FO4 Pygmies FO4
Mbuti
[ARCHERS]
[P.170]
411
284
184

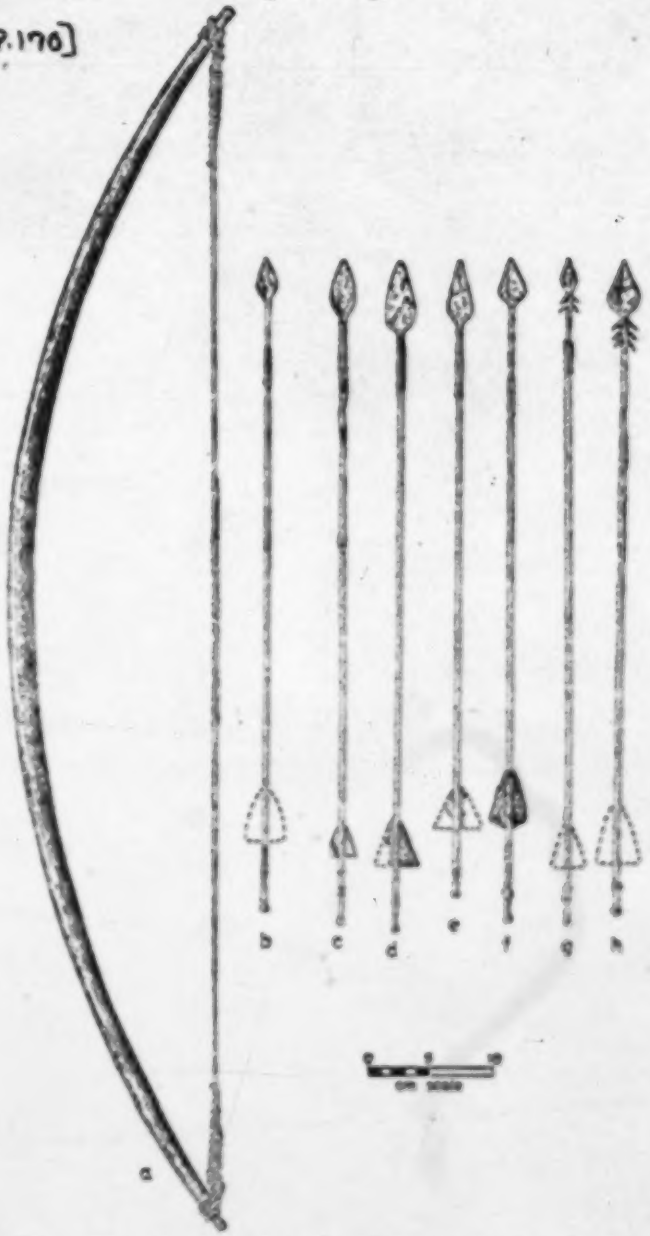

FIG. 6. Hunting equipment, archers, Kilo District, East Ituri. a. Bow. b–h. Arrows. These are typical of the eastern archers and similar to the bows and arrows of the neighboring Nyari villagers.

1: Turnbull E-4 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

[P.171-A]

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184

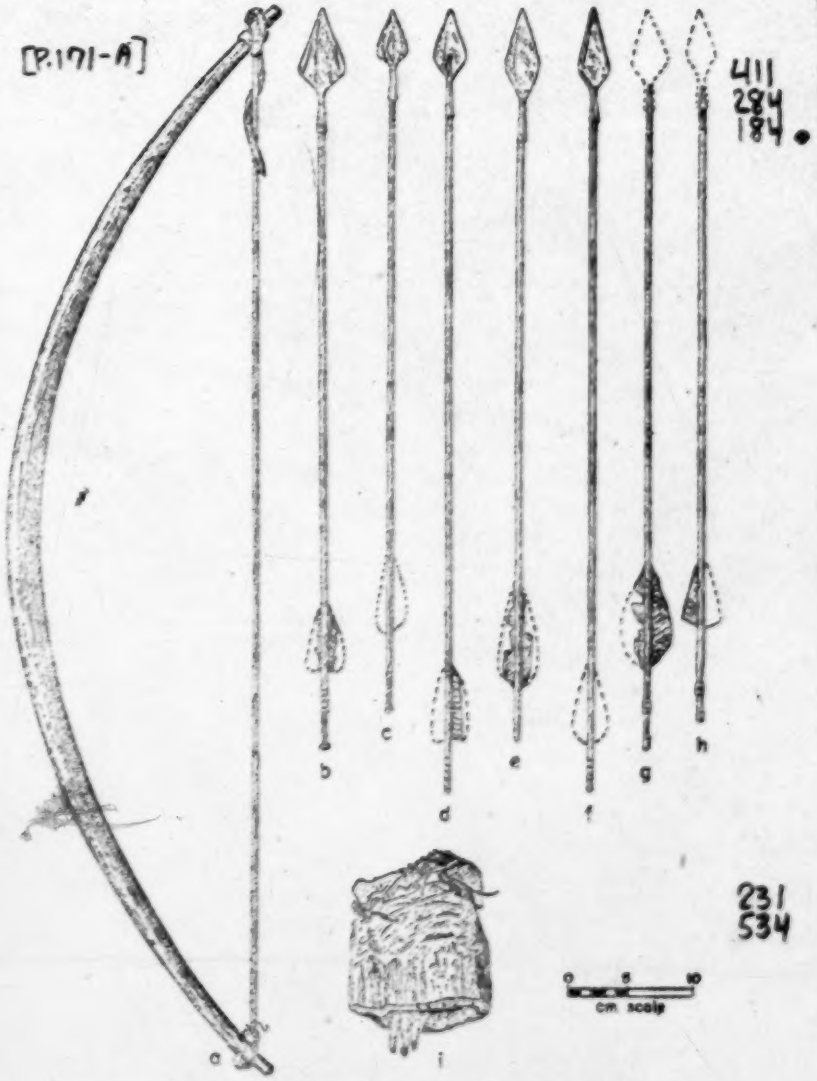

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FIG. 7. Hunting equipment of a western archer from Nduye District, Central Ituri. a. Bow. b–h. Arrows. i. Dog bell.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mburi

[ARCHERS]

[P.172-A]

411

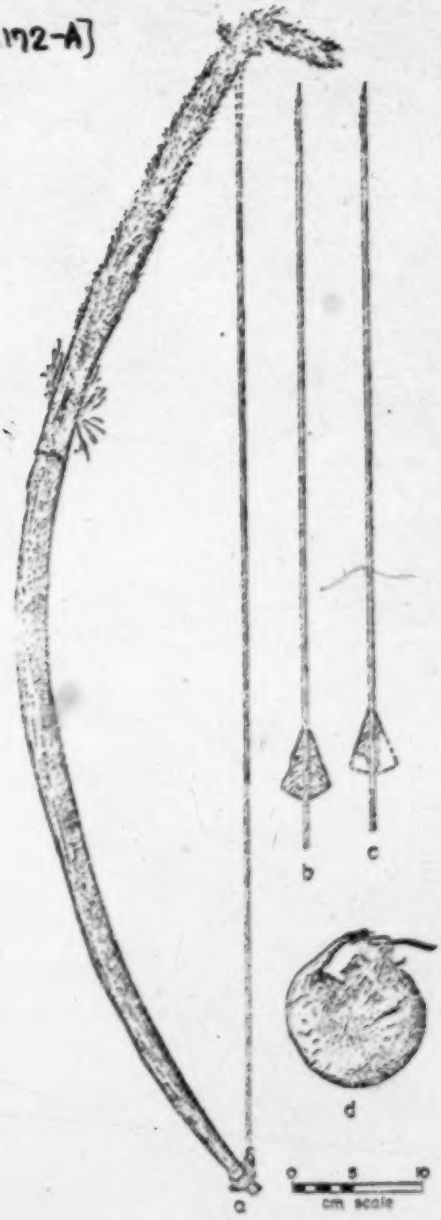

FIG. 8. Hunting equipment, archers, Oysha District, Central Ituri. a. Bow. b-c. Arrows. d. Wrist protector. Bows and arrows and wrist protectors of the archers seem, on the average, to be approximately 3 to 4 inches longer than those of the net hunters.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

The woman becomes interested in her husband's band or lineage and becomes a part of it only to the extent by which she enriches it with children. The more children she gives to the band the greater her interest in it, and reciprocally the greater the band's interest in her. The greater her authority and that of her natal family and band, the greater the parity between man and wife in the individual family. But at all times the husband's lineage is responsible for her welfare and answerable to her own lineage in default.

A hunting band may, under certain circumstances, welcome male outsiders (*Sippenfremd*) into the community; as, for example, when a wife cannot integrate herself into her new home and returns to her own band, her husband deciding to go with her. Children may in some cases be brought up in their mother's band. These outsiders occupy a position similar to that occupied by married women in their husbands' bands; they remain members of their

[1] In my own experience, among both archers and net hunters, patrilineal descent systems and patrilocality are no more than trends, most bands being effectively cognatic territorial units.

[P.176-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

[P.178-A]

000 would hasten the hour of birth. Pregnancy is
843 recognized by the cessation of the menses and the discoloration of the breasts. During pregnancy a woman is subject to various alimentary taboos, but otherwise lives her full, ordinary life, including the carrying of heavy loads of wood, carrying all household goods when moving camp, going in search of food, and other specific activities of women.

844 Customs attending childbirth vary from region to region, but Schebesta concludes that, although archers have no effective method of dealing with complications, the women normally give birth easily and without any particular preparation. Although this account does not specifically relate to the Efe archers, Schebesta (1948, 402) writes that, from his observations throughout the forest, certain generalizations are possible. Women alone are admitted to assist in the childbirth. The father cuts the umbilical cord with an arrowpoint, or, among some bands, with a sharp piece of bamboo. Before metal blades were available, Schebesta (1948, 404) says that there is evidence that bamboo knives or sharp leaves were used.

[184]

844
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1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

[P. 182-C]

Death, Funerals, and Mourning

764

Several early travelers mention burial customs among the Pygmies of the Ituri. Stuhlmann (1894) describes burial, with the corpse either stretched out or doubled up in a circular hole. Burrows (1898, 197), referring mainly to the Aka, says that, when a Pygmy dies, he is buried "and there is an end to him and his memory." He reports that there is no mourning and no memorials to mark the graves. Johnston (1902, 1904, 539) also mentions burial and says that important Mbuti are buried with supplies of food, tobacco, and weapons. [184].

According to Schebesta, although burial in some form or another, generally following the villager pattern, was in common usage at the time he wrote, the northern archers formerly abandoned the corpse, placing it with its back against a tree. If someone died inside a hut, the corpse was left there for about two weeks, until decomposition had well set in. Then, without burying the remains, the camp was abandoned.

1: Turnbull E-4 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
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[ARCHERS]

Costermans further agrees with Junker (1889-1891, vol. 3, 92) that many of the northern archers have recently themselves taken to a system of chieftainship. They lead their nomadic existence under the jurisdiction of a chief and in every way preserve their freedom under this jurisdiction. If there is any disagreement, however, they leave and place themselves under a neighboring chief. But not nearly enough information is given for any understanding of the structure of this "system."

Schebesta seems to stand between the two extremes with regard to the archers whom he studied. He stresses the economic dependency of the Mbuti on the villagers, and also, as does Putnam (1948), the personal aspect of the relationship. He does not agree with Costermans that the archers change their allegiance at the slightest provocation. He regards the *nkumbi*, with its creation of *karé* relationships between individual Mbuti and villagers, as a major factor in maintaining villager authority over the archers and rendering the latter dependent on their Lese neighbors.

[P. 195-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

[P. 189-A]

000 his basic concept of a personal God accompanied by the belief in a vital force.

114 Schebesta (1950) bases his detailed study of Mbuti religion on an eight-month sojourn among the southeast archers on his second visit to the Ituri. He also mentions other information collected during his two visits which is of relevance to the net hunters and the Kango farther west. Here we are concerned only with his archer material.

The Chthonic God

196 192 184 Among the Efe archers Schebesta found the name Toré, applied to what he designates as "*Buschgott*," or God of the Undergrowth. Other names frequently heard are Muri-muri, Mbali, Mu'ku, Kalisia, Bi'i, Ba'atsi, Epilipili, Pucho-pucho, Matu, and Lodi. Like Toré, Muri-muri is found among all archers. Those to the north describe both Toré and Muri-muri as a small, Mbuti-like forest dweller, to meet whom is death because he is the destroyer of all. The central archers distinguish more clearly between Toré and Muri-muri. The latter, who is short in stature, is sometimes termed Toré *bo'ichu* (Costermans, 1938, Toré *bo'iko*). The former is,

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

776 192 184 on the contrary, tall, and wanders through the forest, striking the trees as he moves about. According to some of these central archers, the mother of Toré is Mato (Matu), who lives in the mountains, and his father is Pucho-pucho; according to others, his mother is Ou-ororo, and his father Ogbi-oro, names which, according to Schebesta's linguistic studies, contain the words for fire and menstrual blood. The Chthonic God is, under many of his names, referred to as the original possessor of fire (as is the chimpanzee). Among the southern archers the possessor of fire is Mbali, and Bali is fire itself. These southern archers also regard Toré as lord of the world and creator of all things. For this reason they make offerings to him of all their products from hunting and gathering. (In this region the term Lodi is replacing Toré.)

776 776 184 [825] All Efe agree that Toré sends death. The southern archers believe this because they disobeyed his command to refrain from following and spying on him. Others say that Muri-muri had confined death in a pot, which he gave to a toad with instructions to take the greatest care of it. But the toad gave it to a frog who leapt away with it and broke it, thus letting death escape.

[P. 189-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

ation with fatality. Schebesta attributes this to a confusion of religion and magic, a confusion of Mbuti notions of God the Father with villager notions of the demon of the forest (for the villager, the forest is essentially evil). Costermans (1938) claims that Schebesta fails to take account of the essential difference between Toré and Muri-muri which he himself noticed among the central archers (above) but chose to ignore.

Schebesta believes that, though different groups of archers give precedence to one name or another, there is only one God of the Undergrowth, and he is universally associated with fire, lightning, storms, death, the rainbow (which frequently brings death), dreams, as well as with the good life of the hunter. The chameleon is the sacred animal of the archers, in rapport with the sky and the moon, the storm and lightning.

There is also a belief in *befe*, forest sprites, whose lord and master is Mbali or Kalisia. (The Lese and Mvuba use the term *lodi* for similar sprites, says Schebesta.) They are also called *toré mo-ichu*. They make their presence known by two sorts of sound: one lugubrious, portending death, the other auguring good.

Cult Practices

A number of practices are associated with the

[p. 189-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

shout of joy. The wife of the elder then took the carcass and invoked Bali and the ancestors, asking them to give their children game again. The dead chicken was then given to a woman married into another band who, together with her children, ate it. This woman's son, a nephew of the band concerned, built a small hut (*ja'a*) near the elder's hut, and placed in it the heart and liver of the chicken; the head was stuck on a stake above. The elder made an invocation for game to both Bali and the *befe* (sprites).

Schebesta came across this ceremony twice, once at Rodjo and once at Maseda, identical each time except for minor differences. Certain details, he claims, are borrowed from the villagers, such as the use of a chicken, which the Mbuti do not raise. He thinks that the sprinkling of blood is also foreign but that nonetheless there evidently was once an indigenous ceremony for opening the forest, involving the offering of the heart and entrails of game.

This practice of invocation and sacrifice to the "*Buschgott*" is held by Schebesta (1950, 209) to be the most significant feature of Mbuti religion, distinguishing it clearly from the religion of the villagers who have no cult to the forest God.

Costermans (1938), however, believes that the word "Toré" cannot be associated with "God," that the *toré* association has no religious

[P. 190-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[ARCHERS]

[FP. 191-C]

the Mbuti world. The other principle becomes one of the forest sprites, the *befe*, living with the earthly divinity, Toré, and assisting him in his lordship of the forest. Far from representing the dead, these sprites are regarded as knaves, to be fought with as such. In legends they are concerned principally with the hunt and frequently try to trick the Pygmy out of his prey to which, as *befe*, they have a right themselves. If they represented the souls of the dead, suggests Schebesta, the Mbuti would hardly be able to take the attitude toward them that they do. 775 776 [761]

Death may also be regarded by the Pygmy as a punishment visited on man for one of three sins. God forbade his children to look at him, but one of his daughters was overcome by curiosity, and death resulted. (This legend is actually found more frequently among the net hunters than the archers.) God forbade his children to follow him on a certain path, but they became impatient and followed, and death resulted. God (Muri-muri) left firein the care of his mother, Matu; but a Pygmy stole it from her and she died from cold, so Muri-muri condemned all men to die. This curiosity, impatience, and greed are severally cted as causes of death. 761 773 [184].

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 195-A]

built, though the basic structure is expected to last for the duration of the camp.

In the choice of a situation for a camp, the main considerations are the close proximity of game and fruit, but a *sine qua non* is the presence of drinking water within 50 yards. Other considerations are the absence overhead of dead branches or leaning trees which might fall on the camp in the violent windstorms that occur frequently in the forest; also, a slight slope to the ground to prevent the camp from becoming swamped during rains.

Camps are moved every month or two because in that time game will have been scared away and local vegetation (fruits, fungi, and other vegetable foods) used up, and also (Putnam, 1948) because, as the Pygmies relieve themselves only a short distance from the camp, it will in that time become extremely malodorous and uncomfortable even by Pygmy standards.

HABITATIONS

A camp consists of one hut per family. The huts are built by the women, in just the same shape and manner as by all Ituri Mbuti, in a circle with doors facing toward the center. There are no bachelor huts or huts for unmarried girls or widows, and no ritual structures. The relation of the huts to one another in the

[NET HUNTERS] The relation of the huts to one another in the circle is dictated, as much as anything, by the friendship of the women. (Their gathering activities do not demand cooperation, but Putnam says that they help one another for company, forming work groups of two or more adult women.)

There are frequent visitors to these camps, including villagers who come to claim, trade, or buy meat from the Pygmies. If a villager chief comes, a special hut is built for him.

FURNITURE

The furnishings of a hut are similar to those described by Schebesta, and, like the archers, these net hunters keep their possessions to the minimum (Figs. 18–20). Leaves are used as furniture more frequently than either beds or stick chairs. The Pygmy will not sit on bare ground, and if a log is not available he will use a piece of bark or a leaf.

UTENSILS

Also as with the archers, utensils are largely borrowed or stolen from the villagers who make them (Fig. 21). The net hunters do not imitate their neighbors, however, to the extent of making mortars for themselves. If they possess mortars, they are extremely small, unlike the large ones described by Schebesta, which could not easily be carried from camp to camp by a

[P. 195-B]

[TEXT CONTINUED ON PAGE 197-A]

1: Turnbull E-4. 5 (1951-1955) 1955 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 200 - B]

nkusa vine into cord, mainly used for net repairing, are also everyday occupations. The net hunters use vine much more widely than the archers who use it for basketry rather than cordage. Putnam also mentions the use of certain types of vine that give water. *Njelani* is a long vine used for making children's swings and the high swings used by young men mainly during the honey season.

Body Decoration

Body decoration and mutilation as described in the Putnam material is similar to that recounted by Schebesta, except that in the painting of designs on the body Anne Putnam mentions the use of *kangay*, a black dye obtained from the juice of the gardenia fruit (Fig. 30a). This is applied with a small twig. Use of red and white is confined to ceremonial occasions. A variety of hats and headdresses is used by the net hunters, also bracelets, necklaces, combs, and lip plugs. All of these may be made by the Mbuti, though often in imitation of village artifacts (Fig. 30).

1: Turnbull E-4. 8 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.201-A]

Care of Body

515 According to the Putnams, the net hunters
309 take much greater care of their bodies than
[184] Schebesta's archers. They bathe frequently in the shallow streams near the camp, inspect each other carefully for bugs and lice (acquired inevitably when sleeping on the ground), and shave their heads for purposes of cleanliness rather than for esthetic satisfaction. Oil, when available, is rubbed into the skin. On ceremonial occasions, when they visit the Bantu village, palm oil is used, often mixed with *nkula* paste to add to its natural deep red color.

DOMESTIC ANIMALS

231 The only domestic animal, as with the arch-
184 ers, is the hunting dog, but this, although highly prized, is not so important to the net hunter as to the archer and tracker. Even among the larger net-hunting bands there may be only one or two dogs.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

224
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The Pygmy has no use for traps or pits. These require too much work and are, by his standards, inefficient. Throughout the Ituri the Mbuti can be classified as net hunters or non-net hunters or, conversely, as archers or non-archers. Putnam states that this adherence to either hunting technique depends on the prevailing villager custom, as the villagers supply the Pygmies with both nets and arrowheads. Later, he modified this view because the Pygmies are, in fact, making nets all the time by adding to and subtracting from their existing nets, as mentioned above. [Schebesta (1933) refers to the Pygmies as making their own nets.] This division into archers and net hunters is also significant with regard to social organization, says Putnam (1948, 328), since "The degree to which co-operation is required in hunting, and the numbers of people involved, are the principal factors in determining the composition of the band."

[C21]
[476]

[P. 202-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.202-C]

The net-hunting technique is similar to that of the *beghe* described by Schebesta (1952, 133 ff.) but with the notable absence of the leadership of an "elder." The decision as to when and where to hunt is made during the evening preceding the hunt, in conversation among all the hunters around the campfire. Whereas rain puts an end to both net hunting and tracking, lack of rain (causing dry leaves to crackle underfoot) is disadvantageous only to trackers. Like the beat hunt, net hunting relies on the *amount* of noise that can be made. 224 184

The net hunt calls for a minimum of seven nets, each married man owning a net. Unmarried men may also own nets if they have proved their prowess as hunters. It is usual in a normal camp of about 17 huts for the majority of men, women, and children to join the hunt. If the camp is large, some members stay behind and perform their various subsidiary chores such as the repair of nets, the manufacture of bark-cloth and twine, gathering, and so forth. The women joining the hunt carry their babies on their backs; boys and young men are armed with bows and arrows or spears; and the heads of families carry their nets and spears. Various 224 [422] [512] [854]

[TEXT CONTINUED ON PAGE 203-B]

1: Turnbull E-4.5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

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FIG. 37. Hunting equipment, net hunters, Epulu District, Central Ituri. a. Skin quiver, *kobo*. b. Bow, *mangi*. c–e. Arrows, *api*. f. Wrist protector, *asuka*. The bows, arrows, and wrist protectors of the net hunters are notably shorter than those of the archers but are only of secondary importance in the food quest. The net hunters prefer poisoned arrows to those with metal tips (see Figs. 38–39).

[192]

[84]

[P 204-D]

1: Turnbull E-4. 8 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.207-C]

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FIG. 40. Spear, *ekonga*, net hunters, Epulu District, Central Ituri. Used throughout the Ituri, except possibly in parts of the north, primarily as a weapon of defense and secondarily for the hunting of large game, including elephant. Mbuti hafting.

[84]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

224 of elephant hunt known to him. The first makes use of a spear such as that described by Putnam, but the Pygmy, instead of thrusting it into the belly, creeps up behind the elephant and cuts the tendon above one of its heels. The elephant spins around, at which a second hunter, waiting for this action, leaps out of the bush and cuts the tendon of the other heel, thus bringing the elephant down, at which point it is easily killed —often by blinding it and then cutting off the trunk and leaving it to bleed to death. The second method makes use of a harpoon, and according to Schebesta, this is the method used among the net hunters. Here the harpoon is thrust into the belly, as described by Putnam, after which the Pygmy leaps clear. If thrust far enough, the elephant dies from lacerations caused by the dragging on the harpoon head as the attached cord snags on trees and undergrowth during the animal's flight.

[223] Men may individually kill monkeys and birds with their bows and arrows, supplementing their individual family food supply, and women out gathering may catch slow game with their 226 hands. Children, and occasionally women, fish and catch crabs. Fishing seems more highly de- • [184] veloped among the net hunters than among Schebesta's archers, as the net hunters know of certain grubs that make good bait and can be found in the *kukumu* tree, and also understand the use of poison for catching fish.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

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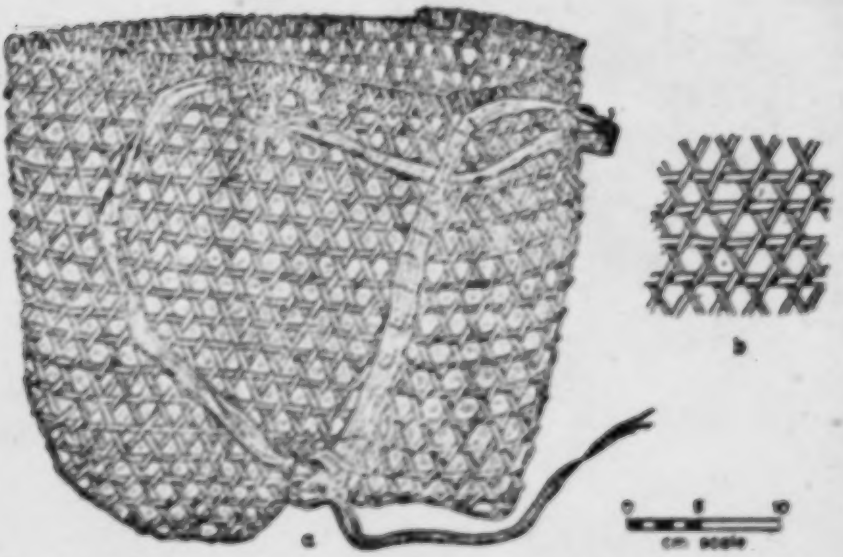


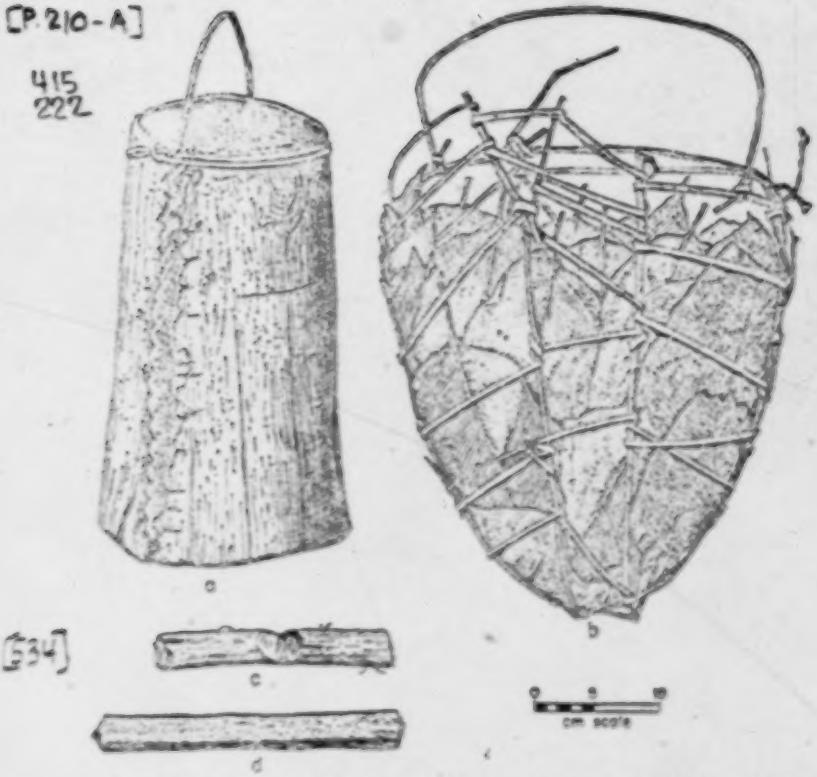
FIG. 41. Gathering equipment, net hunters, Epulu District, Central Ituri. a. Basket, ca. b. Details of construction. Open-mesh baskets, of strips of dried vine, are made and used by Mbuti women among both net hunters and archers.

[184]
[P 208-C]

1: Turnbull E-4.5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.210-A]
415
222



[G34]

FIG. 43. Gathering equipment, net hunters. a. Bark honey container, *ekimbe*, Epulu District, Central Ituri. b. Vine-and-leaf honey container, *apayahini*, West Nduye District, Central Ituri. Normally the bark container is used, but if the Mbuti come across honey unexpectedly, they improvise a container of leaves supported by vine strands. This may be found among both archers and net hunters. c-d. Clappers, *ngbengbe*, used exclusively by the Mbuti during the honey season to accompany honey songs, Epulu District, Central Ituri.

[B24]
[B4]
[B3]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

Honey Gathering

222
[221]
[184]

This is an important and festive season, coming toward the middle of the year. The method of collection is the same as that described by Schebesta (1952, 143–144) for the archers, and is undertaken by men. Women may accompany them, mainly to be sure of getting their share of honey. On such expeditions, and on any other occasion when they are going from one place to another, the women carry baskets on their backs and leave the right arm free to cut roofing leaves and gather mushrooms and roots and other vegetable foods in passing. In the left

[P 210-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

In the left hand they carry a smouldering log end wrapped in a phrynium leaf, and they may also carry a baby on the left hip in a sling. Special utensils of Mbuti origin include a bark container (Fig. 32a) sealed with *kasuku* resin, and a fragile vine basket lined with leaves (Fig. 43b). Hardwood rhythm sticks, *ngbengbe* (Fig. 43c), are cut and used during the honey season.

222 [372] [854] [415] [534]

Drinks, Narcotics, and Stimulants

276 [184].

The information available is exactly the same as that given by Schebesta for the archers. Pipestems and bowls are borrowed from vil-

[P 210-C]

1: Turnbull E-4. 3 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[CP. 211 - A]

276 lagers, but the net hunters also make a pipe by twisting a bark strip into a cone, lining the end with fire-resistant leaves (Fig. 31b).

Food Restrictions

262 614 [184] Putnam's information on food restrictions differs from that given for the archers. While there are clan names and clan totems,[1] opinion among the net hunters themselves seems vague as to the exact extent of the restrictions arising from these totems. Probably, if the occasion arose (though the commonest totem animals in this particular group are the leopard and the chimpanzee, not important features of the local diet), a hungry Pygmy would turn a blind eye to the rules of totemism. Putnam says that these rules call for avoidance not only of the animal as well as of its flesh, but also of its favorite food. The animals are not regarded as representing the ancestors themselves but are associated with them in some myth.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

262 Lesser taboos are observed by children until they reach the age of puberty. These, according to the Pygmies themselves, result from the fact that a certain kind of food makes a certain child sick and thenceforth is taboo to it.

262 There are also certain food restrictions during periods of puberty, pregnancy, and mourning, and others emphasizing the opposition of the [82 5] sexes. Putnam gives as an example the refusal of men to eat frogs and toads, which women gladly eat, and suggests as a reason the association of the amphibians with water and land, and that they might bring about rainfall adverse to hunting.

Trade

439 [77] [84] As with the archers, great stress is laid by Putnam on the present dependency of the net hunters on the villager plantations for vegetable food, particularly the plantain. In principle the system is the same as that outlined by Schebesta. Putnam says that the relationship is interfamilial and inherited according to the principle of patrilineal descent. There is no strict account kept of trade, or any system of equivalent values other than mutual satisfaction. But the villager, if displeased, may withhold bananas, and [571] the Pygmy, if not satisfied, may leave and go to hunt with another band attached to another patron. (Putnam uses the term "host.") When

[779] [1] Very possibly of village origin.
[P. 211-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.211-C]

alliances change in this way it is a source of friction between the two village groups involved and was at one time a frequent source of inter-village warfare.

Prior to this trade relationship, however, Putnam stresses the importance of the place of the Pygmies as mercenaries, acting as spies and scouts for warring village tribes. From his inquiries during his first period of field work in 1928 he surmised that throughout the Ituri this had at one time been the major basis of the Mbuti-villager relationship. It necessitated the supply of food by the villager to the Pygmy, as the latter had no time to hunt and gather his own food. When the Belgians put an end to tribal warfare, there was no further need for the Mbuti as mercenaries, resulting in the present trade relationship. The difference between net-hunting Pygmies and those of Schebesta's account, in their relationship with the villagers, is that among the archers the relationship is band to village, a result of the Belgian bolstering of chieftainship, even where it did not exist, for administrative convenience. The village "chief" then chooses to work through a Pygmy "chief"

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

of his own creation. But among the Epulu net hunters, and other central and western groups, in which village tribal structure has not been so greatly affected, the relationship is still, in Putnam's opinion, intensely personal between individual and individual, or family and family. The superficial dissatisfaction manifest between Pygmy and villager over their trade relationship is a result of and symbolizes the present stratification with the villager at the upper end of the scale and hides the inner feelings of loyalty and affection that Putnam says exists between the two groups.

SOCIAL LIFE

Family Organization

For the most part the family organization among the net hunters is the same as that described by Schebesta for the archers, and, as with them, some of the women come from different bands and are strangers to one another. The net hunting camps are larger, however, than those of the archers, and it is seldom that a bride finds herself a total stranger in her new home. Further, because of the differences in hunting technique, cooperative feeling among the women of a net-hunting band is much stronger than that

[P. 211 - D]

1: Turnbull E-4.5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

184 621 476 562 [562] [P.212-A]
in a band of archers. Women are vital to the hunt and have their own part to play in it. In addition, they must undertake all the duties and responsibilities described by Schebesta: the building and care of the home, gathering vegetable food, and, above all, the raising of a family. Putnam's notes do not give much information on the status of women, but it would seem to be fully as high as that of women among the archers, according to Schebesta, and also proportional, to a certain extent, to their fertility. The net-hunter band has the same responsibilities to its men's womenfolk as does the archer band.

621 562 184

593 [184]
The man, however, spends relatively more time with his wife and family than can an archer. When the band is large enough, several families may stay behind while the others go hunting. On such occasions the womenfolk may go gathering, at which time the men attend to their various chores such as the manufacture of barkcloth, repair of hunting nets, and other specifically male duties, or else the women may find work to do in the camp, in which they are aided by their husbands. The men are good fathers and, contrary to Schebesta's assertion for the archers, take pleasure in looking after their children, playing with them, and amusing them with stories and mime.

[512]

[NET HUNTERS]

594 602 574 The wives never lose their feelings for their own band, and a woman will either invite some of her relatives to visit her, or else will go, with her husband and children, to visit her own family.

593 621 [591] The family hut is merely a place for sleeping: all other family activity takes place outside. There is, then, considerable interaction between one family and another. During the evening this applies particularly to the womenfolk, as at this time the men gather in a group by themselves. Family life is anything but private, and a dispute between a husband and his wife is taken up all over the camp. As with the archers, [184] the authority of the mother over her children is fully equal to that of the father, and this is one of the most common sources of quarrel. As boys grow older they tend to spend less time near their hut and more with the men, so they come under the influence of the band rather than the individual family.

602 There is no information regarding relationships between affines, avoidance or otherwise.

[P. 212-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P 212-C] DAILY LIFE

The food quest, as with the archers, is the primary concern of daily life among the net hunters. The net hunt is considerably more rewarding than the other form of hunt, although it probably occupies as much time. Care and maintenance of the nets are also laborious and time-consuming. Women gather not only as they accompany the hunt, but also on those days when the hunt stays behind in the camp. The children make a not inconsiderable contribution to the family food quest. A common occupation on a non-hunting day is for men and women to assist each other in the making of twine from *nkusa* vine. This twine is used primarily in the repair of hunting nets.

As with the archers, elimination takes place not far from the camp. Refuse is never carried away: it is merely thrown behind the huts. These practices not merely create an unpleasant smell after some weeks, but also attract armies of ants. The Mbuti themselves, however, keep their bodies scrupulously clean, and the favorite recreation of the children is playing about in the shallow streams. The men assert that they can all swim but are never seen doing so; they are certainly much afraid of deep water.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

Games and pastimes are the same as those for the archers, with the addition of a form of spear practice. A large forest fruit is fixed to the end of a vine which is swung around in a circle. Men standing in a group surrounding the swinger throw their spears as the fruit comes past them, dashing in to retrieve the weapons that miss. 526 [84]

Legend telling, like dance and song, is an important medium of expression as well as recreation. Instrumental music among this group of Mbuti is virtually nil. In a hunting camp a *lukumbi* (*sanza*) may be heard, a musical bow, and possibly, though rarely, a notched flute. If the camp is near a village the men may borrow or steal a drum for the dance; otherwise, they use sticks as clappers, either shaved at the end to give a flat sound, or left smooth to give a sharp, hollow sound. The women add to the rhythm with handclaps, and both sexes with stampings of the feet. 538 534 533

There are two kinds of secular dance, erotic and imitative, as described by Schebesta. The third kind of dance described for the archers, [P 212-D] 535 [83] [312] [84]

1: Turnbull E-4. 8 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 213-A]

535 the dance through fire, is reserved for special re-
[372] ligious occasions among the net hunters. Secular
[84] dancing takes place at any time of the day, any day, but nearly always there is dancing in the evening, and, when the moon gives enough light, the dance may continue through most of the night. Except for the religious dances, men, women, and children take part in the dancing together.

533 Song is even more important to the net hunters. There is not much information in the Putnam material, except that different types of song exist for men and for women and for different occasions, but from my own observations among this group there are, as with dance, clearly two major divisions. One is between secular and sacred, and the other is between songs proper to men and songs proper to women. Certain songs are sung only by members of the men's religious association, the *molimo* (Schebesta: *lusombo*), and those proper to members of the women's association, the *elima* (Schebesta: *elimo*). Then there are songs for hunting and songs for gathering. Each of these

1: Turnbull E-4.5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

four types of song can be distinguished by its musical form alone, but its performance is not necessarily limited to the appropriate occasion. Thus a *molimo* song may be sung around the campfire in the evening without the *molimo* association's necessarily holding a formal meeting, which would exclude the presence of women. Similarly, honey-gathering songs may be sung well out of honey season. A fifth group, play songs, is associated with children's games and mothers' lullabies.

Singing, dancing, and story telling may continue late into the night unless it is raining. Families retire to their huts as they feel inclined, but throughout the night there is nearly always a small group of men or boys around the main fire, warming themselves or smoking. This is where the bachelors generally sleep.

Conception and Childbirth

The general information given by Schebesta for the archers applies to the net hunters also. Putnam has, however, recorded a number of difficult births, and Mrs. Putnam witnessed various measures taken to overcome complications. On one occasion a Pygmy woman was in labor for 36 hours in a village. Villager and Pygmy women came and tried their own individual remedies, including filling the ears and

[P. 213-B]

1: Turnbull E-4.3 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[p. 214-B]

looks after the boys as soon as they are old enough to join him on the hunt. Fostering and adoption may also take place if a mother is without milk, or if one woman is childless and a baby is born to a friend or relative who already has a large family. 597 85

Twins

There is no information available, except that twins have been born and survived, and that the phenomenon of Siamese twins is known. It is believed that to separate them is to kill them. 845

Postnatal Care and Adolescence

As with the archers, infants among net hunters are given every care and attention. They are breast-fed until after they can walk and talk. It seems, however, that mothers of this group are much more prone than the archer women to leave their children with sisters or close friends for short periods. A great deal of freedom is allowed the infant when it begins to crawl, and it may well be playing with sharp knives, bows and arrows, and trying to climb trees before it can walk. When a camp is moved, an infant is carried either on the hip of its mother or older sister or in a hide sling (Fig. 44) across the hip. 854 [184] [853]

The children, as they grow older, tend to play together, frequently away from the camp. 857

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

Initiation: *elima*

881 [184] The first difference between Putnam's material and that of Schebesta regarding initiation is that among the net hunters there is a form of initiation of girls known as *elima*. Schebesta [114] believes this to be a village custom (*elima*), but no details are available for comparison.

881 Data on the Mbuti *elima* come mainly from Anne Putnam's notes on several such festivals that she witnessed among the Epulu net hunters. She was unable to get full information, but states that the *elima* (her spellings: *alima*) is held as girls come to the age of puberty—either individually or jointly. At such time the girl, [346] with some of her companions (unmarried girls and those whose breasts had begun to form), enters the *elima* house, a special hut built in the camp in the usual way but larger and with a partition down the middle. The *elima* hut is in the care of one of the old women in the camp, who is also in charge of the instruction of the menstruating girl.

[30] [302] The *elima* lasts about a month. During this time the *elima* girls put on the vine circlets over their heads and under each shoulder (as worn by boy initiates) and paint their faces and bodies with white clay about twice a day, making designs on one another without, apparently, any particular convention. They go out of the camp together to collect vine and wood, also to collect roots and small pieces of wood that will make good ammunition. At

[P. 216-8]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[P.217-A]

taught to the *elima* initiates. In one such dance witnessed by Mrs. Putnam, the girls held arrows and cut one another, and the women struck them with whips.

There is no information from the Putnam material as to any particular ceremony to mark the end of the *elima* (but see Turnbull, 1960a, 198 ff.).

Initiation: *nkumbi*

Putnam's notes on the initiation of boys concern a net-hunting band and are particularly interesting, as they describe an initiation that occurred in the Bira village of Kokonyange in 1935, 14 years before Schebesta witnessed an initiation among the same group. It is significant that Putnam makes no mention of *kari* brotherhood between Pygmy and village boys.

For male initiation among the particular Epulu net hunters we are dealing with, I have only my own field notes,[1] and here again there is no mention of *kari* brotherhood (Turnbull, 1957). The full details of the ceremony do not concern us, as they vary from one village to another. It is important, however, to compare the relationship between the net-hunting Mbuti and the Bira villagers with that between the archers and the Lese, with regard to initiation.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

Death, Funerals, and Mourning

264 [184] [168] Burial is the custom among the net hunters, as with the archers. In general it follows the same pattern, taking place inside or immediately beside the hut of the deceased; the hut is pulled down over the grave and the camp deserted immediately. No weapons, utensils, ornaments, or food are buried with the corpse. [161] Nor is there any attempt to find the cause of death and to place the blame.

165 Most deaths occur from causes easily understandable to the Pygmy. Infection is rare. Pneumonia and dysentery are the major fatal illnesses. The greatest single cause of accidental mortality is a fall from a tree (the trees are of great height, with few low branches to break a fall). Other possible and not infrequent causes of accidental death include the falling of dead branches on top of huts, which may kill several people at one time. Death through burning may occur owing to the habit Pygmies have of getting up at night to relieve themselves, then squatting down almost on top of the fire to get warm. At such times they smoke [276] strong tobacco, which they inhale deeply and sometimes faint as a result, falling into the fire.

[P. 222-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[p. 224-C]

Unlike the *molimo*, however, the *elima* usually calls for the joint participation of men and women both in song and in dance, which in this context are essentially means of religious expression. This joint participation is in no way connected with that aspect of the *elima* that involves the formal deflowering of the young maiden.

The *molimo*, as practiced by the net hunters, both from the Putnam material and from my own field notes, is strikingly different in manifestation from the description given by Schebesta (1952, 278) of the archers' *tori* association. I mention above the fact that the Putnam material places far more weight on the religious than on the social function of the *molimo*. We have also seen that participation in the *nkumbi* does not necessarily entitle the young Mbuti to take part in the *molimo* proceedings. The *molimo* is essentially an association of adult males; an adult male is a hunter, and one does not become a hunter by being circumcised and learning a number of village songs and dances.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]
[P. 228-C]

is almost certainly informal, because special authority within it is the result of individual qualities rather than of hereditary title to any particular office. Nowhere is there mention of any formal constitution of the council or hereditary tenure of office. Mrs. Putnam's information serves to confirm Putnam's assertion that there is no formal leadership, that any question that arises is settled by discussion, and that there is no single leader in such discussion, though respect is given to the older and more experienced men.

Nowhere is there any mention of any representative of the lineage or clan ancestors, or any indication that the lineage as such is of any importance in government. The net-hunting bands, it will be remembered, are larger than those of the archers and are more often comprised of more than one lineage.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

Relationships Between Bands

There is no account of formal relationships between different bands of net hunters. Informal relationships are created through inter-band visits. These visits may be made by individual Pygmies or by whole families and may be occasioned by the desire (particularly among womenfolk) to see relatives or to seek a spouse, or by some dispute leading to ostracism, or by trouble between the individual concerned and his villager patron. The visits, according to Putnam, may become permanent but normally last only two or three months, which would allow for one or two changes of camp. These visits are important with respect to the practice of exchange marriage and lineage exogamy (which may amount to exogamy of the hunting band, though among the net hunters less frequently than among the archers) as an important way of allowing marriageable couples to meet and become known to each other's families.

Occasionally two or even three bands join to form a single hunting unit. Under these circumstances each sets up separate but adjoining camps. If, as may happen though rarely, this association continues, the camps are moved closer to each other and finally become part of the same camp. In one of the final stages of the process of fusion, the two groups build their huts in the same clearing, but each as a distinct unit. Similarly, fission may be preceded by a gradual physical splitting of the camp. Each

[P. 228-D]

Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[P 1 MUSIC]

religious association (*molimo*) and of the women's religious association (*elima*); songs of the men's main economic activity (hunting) and of the women's (gathering). It is perhaps not quite justifiable to make the subdivision according to sex, as, in hunting and gathering among the net hunters, both sexes hunt. Most of the gathering songs concern honey gathering which is primarily a male occupation. Nor, in fact, does the classification into sacred and secular stand up to full scrutiny, as, in a sense, all songs are sacred as all are related to forest activities and the forest itself is sacred (pp. 258–259). 533 [P78]

Unlike the archers, the net-hunting Mbuti make extremely little use of musical instruments of any kind, except for the resonant sticks used in accompaniment to their forest songs. For one thing, a truly nomadic group with only the most basic means of locomotion and transport, namely, the human body, can hardly afford to accumulate possessions beyond the absolute necessities—even less so with bulky nets as an additional item to be carried when camp is moved. Some net hunters know how to make and play notched end-blown flutes, with even greater skill and precision than the neighboring villagers, but they are rarely made. A *lukembi* (*sanza*) is the only instrument 534 [P84]. [48]

[P 234 - D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

531 This account of music among the villagers in
191 the Ituri Forest region is certainly accurate. In
contrast, the music of the Mbuti differs on each
533 one of these four points. Though the music of
191 the Mbuti of the Epulu District is here specifi-
• 184 cally considered, it appears from all the known
material, including Schebesta's work on the
archers and other Pygmy groups, that there is
remarkable uniformity of music among African
Pygmies, not confined to the Ituri or even the
533 Congo. Even in the absence of drums, extreme
534 percussive effects are obtained by resonant
184 sticks, handclaps, and foot stamps; some vocal
effects achieved by the Mbuti might also
[M] properly be described as percussive. As noted,
there is a lack of interest in instrumental
music, and styles are formalized; there is no
Arabic influence at all; there is no evidence
concerning change, except that up to now the
Mbuti have managed to preserve their dis-
tinctive musical form in the face of strong
influences from all sides, which would seem to
indicate resistance to change.

53 As with the archers, song and dance both
overlap into the field of drama, and of the

[P. 235-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 236-C]

complete documentation places it in the realm of hypothesis rather than fact. 128

The Chthonic God

Schebesta does not specify whether the particular Mbuti from whom he collected most of his Sua material are net hunters or archers. But, except for his remarks on the Kango and "village Sua" (1952, 49, footnote, 301) to the extreme west of the Ituri forest, he seems to have drawn largely on the southeastern Mbuti. His information (1950, 14–24) does not differ greatly from that for the archers. The names given to the divinity are Mu(n)gu, Keti, Kalisia, and So(n)ge. Epulu net hunters also loosely use the term Mungu, as do the neighboring villagers. According to Schebesta, Kalisia is the lord of the forest and game, and patron of the hunters, whom he loves. They owe everything to him. Above all, he is a benevolent God, helping the Mbuti in the hunt, guiding their weapons and assisting the beat, preceding the beaters and opening the trail. He is also the lord of dreams, making his wishes known to the elder, telling the hunter where to find game.

114 [184] 176 [224] [189]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.237-C]

the basic necessities of life. No seasonal change involves them in any significant change of activity (except possibly the honey season, when game hunting may be abandoned). The economy of the Mbuti further militates against elaborate ritual by preventing the easy manufacture of ritual trappings and by not allowing for any substantial form of sacrifice. Nor is it possible to provide time and men for ritual specialization. This much applies throughout the Ituri. However, the net hunters, by their hunting techniques, are assured of a larger and steadier supply of game than the archers. Nevertheless, crises occur. The Mbuti, for instance, are frequently beset with the tempestuous rainstorms that sweep the forest in the afternoons and, more rarely, during the night or early morning. Putnam (1948, 338) points out that these storms not only cause physical discomfort in the hunting camp, where huts may become flooded and the clearing so swamped in mud that the whole camp must be moved, but they also prevent hunting and bring death through lightning or through causing dead branches to fall on people. Putnam writes: "No other element in their life causes so much disturbance or upsets them so profoundly" (1948, 338).

1: Turnbull E-4. 8 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P.239-C]

personal taboos, which simply involve the decision of individuals to abstain from eating certain foods. These may be the result of some near disaster involving the taboo animal, or the result of some physical allergy. Many personal taboos are acquired during puberty, but they can be acquired any time. During puberty a taboo may be "given" to the individual on the decision of his relatives who observe that he has an allergy to a certain food; or they may be, and at other times always are, acquired by personal volition. Porcupines, snakes, and slow game not used as clan totems are subject to personal taboo.

These forest animals that symbolize clans, sexes, and individual idiosyncracies, says Putnam, are personified by the Mbuti, who believe that they used to be able to talk and were on an equal footing with human beings.

Thus the totemism of the net hunters seems to be very different from that described by Schebesta for the archers, among whom there was neither sex nor individual totemism (p. 191). Further, Putnam denies that there is any belief, at least among the net hunters, in totemic ancestral spirits such as the *lodi* described by Schebesta. There are *genii loci*, *satavi* who inhabit well-known caves, ravines, or hills, but Putnam says that these are not associated with clans.

1: Turnbull T-4. 5 (1951-1965) 1965 PO4 Pygmies PO4
Mbuti

[NET HUNTERS]

[P. 240-A]

789 tree limb on top of a hut. Such contexts evoke a
• [194] different response, it seems, among the archers who actively influence the outcome of any critical situation by the use of their *megde*, often by their *segde* pipes. The magic described by the Putnams is essentially sympathetic and does not involve any belief in spiritual assis-
789 821 tance. Thus stones may not be dropped in the water, or they will cause rain; a bright fire should be smothered until it is a mere glow during a storm, lest it attract the lightning (according to one informant) or in order to drive the lightning away (according to another, in the same discussion). All the magic that Putnam observed among the net hunters was connected with the weather and the prevention of rain, though he does not deny the possibility that magic might be used to stop the rain, once begun.

789 824 Mrs. Putnam describes a number of magical practices, most of which are connected with either rain or the hunt. The latter simply involve the use of villager witch doctors to perform a ceremony to improve the hunting. The ceremony is never conducted by a Pygmy, nor is it clear on whose initiative it is usually per-

Is Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[NET HUNTERS]

[P. 241 - A]

work, the victim dies. If the victim himself awakes and recognizes the *lozi* who is killing him, or if he is bewitched by unwittingly sharing his food with a *lozi*, he can save himself by calling on that person to come to him. If the *lozi* comes he will be saved, otherwise he will die. But there are no instances that such ever happened.

This belief seems associated with death and with people who are near to that particular crisis. There is a recorded instance of two men, a Pygmy and a villager, who were both accused of being *lozi*. Some time later the villager died in the arms of the Pygmy; since then the village family have held that particular Pygmy in great respect. Among the Mbuti of this area, however, the existence of *ulozi* seems to be of little, if any, practical significance, except as subject matter for storytellers.

The Godhead

The Putnam material does not support any theory of a celestial God such as that described by Schebesta for both the archers and the net hunters. Putnam denies that there is any evi-

L: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

ENVIRONMENT

The importance of environment in this particular study cannot be overestimated. The forest environment throughout the Ituri is much the same, so it cannot be held responsible for such differences as we may find between one Mbuti group and another. Such differences seem more likely to be due to the human environment, that is to say, varying degrees of Pygmy association with different villager tribes.

The forest environment is important, however, in favoring the specific way of life followed by the nomadic hunting-and-gathering Mbuti communities. That it certainly does not compel this mode of existence is witnessed by the very different and equally successful adjustment made to it by the other major group of forest inhabitants—the villagers. But by enabling the Mbuti to continue their nomadic way with comparative ease and to their almost entire satisfaction, the forest enables them to preserve their independence in the face of technologically superior and politically more organized villager opposition. By virtue of their particular response to the forest, the Mbuti retain their individuality socially, economically, politically, and intellectually.

The environmental factor sharply divides the forest people (Mbuti) from the non-forest people (villagers)—the true forest hunting-and-

[P 243-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4 •
Mbuti
Zaire FO1

[P. 243-C]

gathering economy of the former from the adapted forest cultivation of the latter. Perhaps, above all, it distinguishes the values of the forest people from those of the villager invaders from the plains. The Mbuti adapt themselves to their environment; the villagers adapt the environment to their own way of life in so far as they can, compromising when they cannot. It is not difficult to see the possible psychological implications of this attitudinal difference and the profound difference in religious and social values that either rise from it or are strengthened by it. In the opposition between forest values and non-forest values we find the highest degree of opposition between the Mbuti and their villager neighbors.

THE SOCIAL UNIT

At this elementary point in our survey of Mbuti society, we begin to find significant structural differences between one group and another. These differences are not related to linguistic differences. Moreover, we find that, with the possible exception of the archers described by Schebesta, the Mbuti are polyglots.

I: Turnbull E-4. 5 (1951-1955) 1965 TO4 Pygmies TO4
Mbuti

While there may be one preferred "camp language," most of the members of any one camp speak three different languages with more or less equal fluency. Each individual's linguistic abilities depend to some extent on the direction of his kinship ties and to some extent on his attachment to one villager tribe or another. The differences in social organization can be related directly to differences in hunting technique. Concerned as we are with the situation as we find it, we need not deal here with the alleged origin of these hunting techniques nor the relative "purity" of the Pygmy groups practicing them.

The immediate and most obvious difference found in a comparison of the accounts of the archers and the net hunters is in the size of their hunting bands which is related directly to the requirements of the particular technique. A distinct process of fission and fusion related to the economic size of the band is observable among the Epulu Pygmies. A successful net hunt cannot be carried out with fewer than seven nets, with an optimum of about 15. When a net-hunting band falls below 10 families (i.e., 10 married men with nets), hunting becomes difficult, because there is little allowance for sickness, or for the men and women required to

[P. 243-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[P 244-A]

184 remain in camp to guard it and perform other
224 duties. When the band falls below seven fami-
621 lies, it can no longer exist. Similarly, when it
182 rises above a certain number (between 20 and 30) it becomes too unwieldy to function as a single hunting unit and must, of necessity, split. Under these circumstances a compromise is reached, and very conveniently so, by the hunting from a forest camp by one section of the band, while the other section lives a more or less parasitical life near the village.

184 The composition of the bands of archers and
621 net hunters seems to be similar, though Putnam lays more emphasis on the presence of visiting families. The archers live in considerably smaller bands, some interconnected through kinship ties and also allegedly through common allegiance to a villager lineage. In the larger net-hunting band there may very likely be no single villager attachment.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

With regard to material culture and technology, there is far more uniformity than divergence. The technology of the net hunters demonstrates a greater adaptation to the forest environment, and their material culture is consistent with the fact that they are more truly nomadic than the archers. Heavy objects such as the mortars and drums mentioned by Schebesta could not be maintained by a nomadic band unless it was always within easy reach of the village.

ECONOMIC LIFE

In a comparison of the two major types of hunt, according to which we classify the Mbuti into archers and net hunters, three factors in particular are worth noting:

1. The net hunt, of all the hunting methods described (including the *legbo* beat of the archers), produces both the surest and the largest supply of meat. The inadequacy of archery among the Mbuti, owing partly to inaccuracy with their small bows and partly to the generally poor visibility, may account in part for the greater economic dependence of the archer bands on their villager neighbors.

2. The net hunt is essentially a cooperative activity, requiring the participation of the band as a whole, including women and children. It reinforces the strength of the band as such; it does not differentiate between the relationships of the men and the women toward the forest; and it establishes for each sex a basic and

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[P. 244-C]

mutually dependent and equally important role in this, the major activity of the Mbuti. Archery, on the other hand, may be conducted on a familial basis or, as is described by Schebesta, with the cooperation of two or three men. It is not essentially cooperative, and it does not include women and children, so placing the sexes in different relationships with the forest. In so far as hunting is the "superior" economic activity (though economically perhaps less important than gathering), it emphasizes the disparity of status between the sexes.

3. The net hunt, demanding close cooperation and lack of specialization, is associated with a more egalitarian political system than that of the archers. While Schebesta described an embryonic chieftainship, with powerful lineage heads, Putnam vigorously denies the existence of even a council of elders. Further, according to Putnam, whereas an old man is treated with respect, he is so only if age is accompanied by wisdom. A great hunter is respected regardless of his age. An unmarried boy of 16 who kills a buffalo with a spear is entitled to have a net of his own and to take full part in the meetings of the men's religious association. Such leadership as exists among the net hunters is charismatic, with little emphasis on lineage—a position quite the reverse of that described by Schebesta for the archers.

I: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

A fourth factor might be added: While the net hunt quickly scares animals away from the area around the hunting camp, necessitating frequent changes of site, the archery technique neither depletes the game so quickly nor frightens it away. An archer band can therefore remain confined to a smaller area, near the village, while the net hunters sometimes must wander several days' march away from their patrons. The more nomadic group also has constantly fresh supplies of vegetable growth at its disposal, thus decreasing the need, which is apparently felt by the more settled archers, for plantation products.

Thus at once we can see the possible economic, social, and political implications of the difference in hunting technique and how these implications follow in fact.

Gathering occupies a similar position of social and economic importance in each type of community. It is regarded primarily as the work of women, though, wherever it calls for tree climbing, it is undertaken by men. Among

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[CP 245-A7]

222 184 462 both groups it appears that food acquired by gathering is more prominent in the Mbuti diet than the product of hunting.

222 221 184 [462] Honey gathering, a primarily male activity, is the only major seasonal activity. There are indications from both groups that the Mbuti regard this as a festive season and that it was possibly once of greater social significance than it is now, when recreation and variety are more easily had through contact with the villagers. Nonetheless it is still more important to both groups than can be accounted for by its economic aspect alone.

27 262 128 There is not enough information on drinks, narcotics, and stimulants, nor on food restrictions, to allow for these to be placed in a systematic framework.

439 With regard to trade, we have no details for either the net hunters or the archers on this extremely important point of contact between the Mbuti and the villagers. Trade with villagers exists in both Mbuti groups, and both Schebesta and Putnam attach great importance to it. Neither, however, explains it satisfactorily.

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

torily. Schebesta (1952, 42–43) involves himself in a blatant self-contradiction by saying at one point that the Pygmy culture is static and conservative because the forest provides him with an abundance from which he can satisfy all his needs. Elsewhere (1933, 28; 1952, 100–101) he writes that the Pygmy could not survive without the villager plantations. Both Patrick and Anne Putnam would reinforce the latter statement from their experience of the Epulu Mbuti, but only in so far as luxuries, such as plantains, have become necessities. Putnam asserts that the Pygmy could, when he wanted, support himself from the forest alone, and sometimes does. There can be little doubt about this latter point, as a hunting group may be 10 days away from the village. Transportation of adequate supplies of bananas over so great a distance would be impossible, particularly among a net-hunting community in which the women are required for hunting as well as gathering. The archer woman, for whom gathering is a full-time occupation, might just as well gather in the villager plantation as in the forest, particularly as, according to Schebesta (1952, 148), archer bands are always situated close to villages. More information is badly needed for an accurate assessment of exactly how fundamental this trade relationship is and how far it is a

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[p. 245-c]
mere outward expression of an inevitable relationship brought about by territorial propinquity. It would certainly seem, from both accounts, that there is no question of necessity on either side. The Mbuti *can* gather all they need, and the villagers *can* hunt, without having to go far into the forest, by using traps, pits, spear falls, and other means.

SOCIAL LIFE

We indicate above some of the differences in social life that may be attributed to differences in hunting technique, notably because of the cooperative nature of the net hunt. In the material considered in the section on Social Life (pp. 211–223), these differences may be observed more directly. There is not only greater parity between the sexes among the net hunters, but also the father enters more fully into family life than among the archers. We would connect this difference with the lesser importance of the lineage among the net hunters. Schebesta (1948, 306–307) describes a "local group" (i.e., an economic hunting unit) as being primarily a lineage, under the authority of the

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

lineage elder. Owing to the prevailing rules of exogamy, this means that the "local group" is in fact the adult male community, to which are attached the wives and unmarried sisters or daughters. The "family" is primarily a separate, if not opposed, unit consisting of mothers and their children (including boys up to their *nkumbi* initiation). Schebesta (1948, 320 ff.) does not deny the authority of the father in the family. Indeed, he gives it as a frequent source of conflict between husband and wife, but it is authority as a member of the lineage to which his wife is a stranger rather than authority as a father. Further, Schebesta (1948, 313 ff.) makes no mention of women's associations other than individual friendship of neighbors who may work and gather together.

The picture we get from Putnam's account is quite different. Among net hunters the band is primarily an economic unit. There is no such highly developed lineage feeling. Authority is vested not in any representative of the lineage but rather in the economically important and valuable members of the group. He stresses the part that women play in group discussions. Although their position may appear to be peripheral, neither he nor Anne Putnam underestimates the weight they carry in any discussion,

[P. 245-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[p.246-A]

184 ostensibly between the group of males sitting
621 together around a campfire. The net-hunting
562 band, then, consists of men and women. There is no hint of any opposition between the individual family and the band.

601 That there is virtually a total absence of any data on kinship terminology is in itself significant. Apparently a classificatory system, if one exists, is in extremely simple form, reduced to generational levels (grandchildren and grandparents, children and parents, and siblings) for each sex. There is no evidence that special terms are used to distinguish between, say, a patrilineal and a matrilineal grandparent. Also, when referring to his wife's brother's child in KiNgwana, an Mbuti calls him, if he uses a term at all, *mutoto*, whereas an Ngwana uses the reciprocal term *muyomba*. But, more frequently, the Mbuti use personal names, distinguished when there is possibility of confusion either by the addition of the name of the patrilineal grandfather (not the ancestor) or by the substitution of a name in another language.

551

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[p. 246-c]

Another very striking difference between the archers and the net hunters concerns the initiation of boys. As this is treated more fully below (p. 252), we only indicate here the fact of the total absence of any *karé* brotherhood between Pygmy and villager initiates among the net hunters. Schebesta, on the other hand, places great importance on this pact for his archers, probably because of his insistence (1952, 281) on the fact that the *nkumbi* initiation is an initiation into the religious association of *toré* for both Mbuti and villagers. This is denied by Costermans (1938) for the archers and is contradicted by my own experience among the net hunters. In any case, if there is a difference between the two groups over the significance of *nkumbi* initiation (and it may well be only a difference of interpretation rather than of fact), it does not seem directly related to any difference in hunting technique.

Similarly, with marriage, separation, death, funerals, childbirth, and other occasions with ritual connections, such difference as exists in the two accounts seems to be associated more directly with prevailing differences in villager custom rather than with any inherent differences in the Mbuti communities. This, and the nature and function of the closed associations, are more properly the subject of discussion of the Mbuti-villager relationship rather than the difference between net hunters and archers, which is our main concern here.

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

POLITICAL LIFE

The fact that authority is vested in the lineage for the archers, and in the great hunters among the net hunters, is mentioned above as one of the major differences corresponding to the difference in hunting technique. Also relative to this difference is the greater emphasis laid by Putnam on the participation of women in public discussion among the net hunters. We cannot go beyond this bare observation of fact, however, as there is no recorded description of authority in action beyond one or two isolated records of conjugal disputes. From these it is evident how even a private dispute enlarges its bounds by being taken up by all within earshot (which means in effect all in the camp), until everyone is involved. If the dispute is settled before it reaches these proportions, it can be assumed that it is with the approval of the entire group, as they are all aware of it whether they

[P. 246-D]

[p.247-A]

have taken part or not. With Schebesta's archers it seems that the lineage elder is the final authority, below which rank the family heads.

Whereas the status of men is related to hunting ability and to proficiency in the arts of mime, dance, and song, the factors involved in determining the status of women are not clear. Fertility is probably one factor, and, almost certainly, ability as a singer another, for a good singer takes a leading part in the *elima* celebrations. The *elima* itself may be connected with adult male status, since one of its main features is the battle between the young men seeking to gain admission to the *elima* hut and the women guarding it. Married men may and do take part in this battle, but there comes a point when a man has neither the incentive nor, possibly, the necessary stamina. Anne Putnam writes of one elderly Mbuti, still active as a hunter, who was seen to cry during an *elima* festival. In response to a question he answered: "I fought my way into many an Alima hut when I was younger. Now I have no desires. It saddens me" (Putnam, 1954, 218). A young man who does not take part in the *elima* is a subject for ridicule.

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

Little can be said of inter-band relationships as there are so few data. Neither type of band has any need to cooperate with neighboring bands for the hunt but may do so on rare occasions when there is a particular profusion of game. Among the archers joint hunting would be necessary in order to make use of the *begbe* beating technique. Among net hunters two or more bands might combine either when the individual bands fall below economic level or when a particular profusion of game requires more nets than are possessed by the single band. With the net hunters such association could become permanent, whereas with the archers it would never be necessary as the band is of such small optimum size.

The difference between the archers and the net hunters in their relationship with the villager tribes, as described by Schebesta and Putnam, is one of both degree and kind. We have seen that with their less efficient hunting technique the archers must rely more on vegetable products, and how, with the women's sphere limited to gathering, the women have more time and opportunity for gathering from the villager plantations. The less exhaustive and less noisy

[P 247-D]

1: Turnbull I-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

CR 248 - A 1

184 nature of the hunt also makes possible a more
182 permanent settlement near the village. The
224 trade relationship among the archers, then, as-
439 sumes greater importance and is more formal-
ized. Schebesta further understands it as being an inter-lineage relationship. Putnam, while acknowledging its importance also for the net hunters, says that it is interfamilial and can be broken by either side. The net-hunting technique makes more game available for trade, so there is less demand by villagers upon the net hunters than by the Lese of the archers. The necessity of a more strictly nomadic life also militates against permanent and continuous attachment between the net-hunting Mbuti and any one villager "master."

128 Of the legal system no more can be added to the section dealing with authority and leadership. There are simply not enough data even for comparison of the concepts of property and ownership between the two groups.

INTELLECTUAL AND ARTISTIC LIFE

184 53 There seem to be no significant points of divergence between archers and net hunters under this heading, except in theory and interpretation of their rationale. In music the archers make much more use of instruments than do the net hunters. Schebesta does not give details of the types of archer song such as given for the net hunters, which does not mean, of course, that such a classification into sacred and secular, for men and for women, does not hold equally well among the archers. It is simply one [121] of the many points on which we need more field data, and it may prove to be an extremely important point when it comes to trying to unravel the contradictions, implicit and explicit, in the material on religious life.

RELIGIOUS LIFE

121 184 114 Here, as in the previous section, the similarity of fact is far greater than the dissimilarity, though this may be obscured by the contradictory nature of various interpretations of the facts. It is here that Schebesta's work is more open to criticism, as it is here that his bias is strongest and here where the material most easily lends itself to interpretation in the light of bias. Costermans (1938) raises an extremely [575] important question when he questions Schebesta's assertion that the *toré* society is an in- [192] tegral part of the religious system of the archers [196] and that Toré is applicable as a term for God.
[P. 248-B]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

Schebesta (1950, 13) insists that there is a cultural unity among the Ituri Mbuti, which he believes is clearly visible in their magico-religious system. He may well be right. Probably he is, but his method of comparing terminological usage among a number of different Mbuti bands as though he were dealing with self-evident facts, while relying frequently on casual information, does little to support his theories. When dealing with cult practices, he is more concerned with the origin of a particular practice than with its sociological significance. He accepts statements and even legends at their face value and builds his elaborate theories on this flimsy foundation.

In trying to draw any useful comparison between the material on the archers and that for the net hunters, we are constantly confronted with the question of origin. Is this or that custom or ritual of villager origin? If so, how far has it been adapted and what significance has it? The latter question is more important for the social anthropologist than the former and is precisely the question we must ask. We are concerned not with the origin of any particular ritual but rather with its significance and its relationship to other practices in a system of related institutions. Thus when we deal with religious

[P. 248-D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[P.255-A]

turn was free to return to his nomadic existence. We can suppose that the present relationship between the villagers and the Mbuti originated in this way and not in economic dependence or physical subjugation. Whereas it was once a clear patron-client relationship, it now seems to have no such clear basis, either economic or political.

There is, among both the archer and the net-hunter Mbuti, a trade relationship with the villagers, but this now appears to be economically artificial rather than necessary. Particularly among the net hunters, who are more nomadic than the archers, this trade relationship is little more than one of mutual convenience. By itself, trade does not provide a sufficiently stable basis for Pygmy-villager interaction. The spasmodic nature of contact between the two peoples complicates the issue further. Also, because of their nomadic existence and the loose structure of band composition, any Pygmy net hunter establishes relationships with villagers in different villages, quite possibly of different tribes. It seems that greater stability is precisely one objective that Mbuti participation in the *nkumbi* achieves, for this festival is common to the majority of the tribes in the area.

1: Turnbull E-4, 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

[p. 255-c]
shows the extent to which these particular Mbuti preserve their "in-group" feeling.

A Pygmy net-hunting band is powerfully integrated yet fluid, and its contact with alien societies is necessarily unformalized. Less well-knit bands, such as may be found among the archers described by Schebesta, may find it possible to enter into some kind of symbiotic relationship with the villagers, but not so an active, nomadic, net-hunting band. Some kind of relationship must be established because of the inevitability of contact. As the smaller, more powerfully integrated group, the Pygmies must make the move to fit into the larger, looser group. But there is no question of absorption; the smaller group preserves its identity. The *nkumbi*, and participation in or adoption of other villager ceremonies, provide the Mbuti with an opportunity both for establishing a place in villager society and for asserting their independent set of values by opposition. The antagonism that remains and is even heightened by this opposition is smoothed over to some extent by the secondary mechanism by which the two groups attempt to express their relationship-mutal trade

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

In treating the Mbuti art forms, we must determine both their function and their meaning, to see how far they form part of the social structure, possibly as regulative mechanisms, and the values they express, maintain, or enforce. In so doing we can reach the heart of the Mbuti magico-religious system which promises, from the material presented here, to be of particular interest and to provide useful material for comparison with the magico-religious systems of other forest peoples, hunters and gatherers.

The Mbuti-villager relationship is probably the major problem that arises from the survey. We try to show, particularly by citing the 1954 *nkumbi* initiation, that this relationship is not a straightforward symbiosis based on necessary trade amounting to a division of labor between the two people. Such a division of labor exists, but it is an outward symbol of the relationship rather than its inner core. In studying this problem we are studying social change which is likely to assume a different form for each hunting band we consider. There are practical grounds for the difference between the relationship of the archers to their villager neighbors and that of the more nomadic net hunters to

[P. 273- D]

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

[P.274-A]

177 theirs. There is also evidence, but in regrettably
439 little detail, that certain hunting bands main-
184 tain a client-patron relationship by specializing in elephant hunting, bringing the tusks to the villagers, on whom they rely for all vegetable products and on the edge of whose villages they live in permanent camps.

177 However, no matter how great or little the degree of dependence on the villagers, the Mbuti for whom we have any information all seem to maintain a distinct individuality in opposition to the villagers, despite their apparent [881] adoption of villager institutions and even of villager language. With regard to the adoption of villager customs, the 1954 *nkumbi* shows the degree to which this adoption may be a mere superficial conformity and may indeed conceal a formal rejection of villager values. A very careful study should be made of all such institutions held in common, if not practiced jointly.

177 It is indeed at this level that we seem to find
184 some excuse for referring to the Ituri Mbuti as a single people rather than as consisting of a number of widely scattered, semi-independent

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti
Zaire FO1

P 179 184 hunting bands. We seem to have, throughout, this clear opposition between the forest and the outer world, the Pygmies and the villagers, the human and the non-human worlds. As far as we can see, both the archer communities and the net hunters maintain their separateness, however close their symbiosis with the villagers may appear to be. They maintain not only a physical distance between themselves and their villager neighbors, but also a spiritual one, emphasizing their own indigenous system of values in opposition to that of the villagers. It remains for further field work to tell us whether the system of values held by each group is the same, common to all Mbuti, or not. Despite the P [575] [114] difference between Schebesta's account of the archer *toré* association and my own account of the *molimo*, a re-interpretation of the material published by Schebesta could easily suggest that there is a remarkable degree of unity here. But as presented, the facts could be interpreted in any number of ways.

P 829 648 186 Z 563 The Mbuti is always conscious of his relationship with the villager and of the subordinate position he is forced to accept. It is a major consideration, it seems, that must be taken into account in every aspect of his life when he is in the village (here I refer mainly to the net

1: Turnbull E-4. 5 (1951-1955) 1965 FO4 Pygmies FO4
Mbuti

PLATE 29^

A Hunting Camp, Epulu District, Central Ituri

361 184 571 a. A hunting camp is always near a stream, usually in a natural clearing. A small archer camp is often circular, but larger camps, such as those of the net hunters or of archers during communal hunts, are more often irregular, reflecting not clan or lineage divisions so much as personal preferences, friendships, and hostilities that have little to do with kinship considerations.

621 602 887 b. A family group, such as this considered itself to be, may well consist, as this does, of people linked not only by affinal connections but by the strongest bonds of friendship. The elder in the center is a widower, living with the hunter to his right, whose child he holds. Their relationship is that of distant affines, as is the elder's relationship with the other hunter, to his left (with wife and child) with whom he also sometimes lived. He thus formed a link between these two families, forming an effective subunit within the camp.

1^ /Plate 29' appears on page 291--Analyst/

[P. 290]

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

Upon establishing what was, for me, the first hunting camp of the year, there commenced what I might here call the real mourning festivities, as opposed to the festivities imposed upon the Mbuti when in the village. One of the persons to die had been an old and much respected and beloved Mbuti lady, Balekimito. Her death was made the occasion for a great *molimo* festival, which within the first three months of my field trip brought me right to the heart of the Mbuti magico-religious system. Subsequent investigation elsewhere, even among archer bands, revealed a degree of similarity that makes it possible to generalize widely from the base of this single band study, in this realm at least.

I followed the same band throughout its entire series of migrations, living in every camp it established during the course of some fourteen months. During this time the band was sometimes entirely in residence in the Epulu village, in which case I was there with it; on occasion it was entirely in the forest, and sometimes it was divided between the two. When it divided I simply had to distribute my attentions as the occasion seemed to demand. Sometimes I was able to make use of an informant in the other division, and I trained three Mbuti youths for this purpose.

On two occasions I was able to take quick side trips to other parts of the forest, but I left the bulk of my search for comparative material among other bands until I felt that one complete annual cycle had been completed. It so happened that the process of fission and fusion was more systemized than I had anticipated, and my records of consecutive changes in the composition of the hunting band clearly showed the pattern in time for me to be able to spend a few months in different parts of the forest, with both net-hunters and archers, and even allowed me to make a brief excursion to the Kivu district and to Ruanda and Burundi, though the material gathered there was not immediately comparable.

FIELD TECHNIQUE

Before myself assessing the results, and in order to enable others to assess and evaluate the material here presented, it is important that field method should be discussed. The particular technique I employed was born of the particular situation. I do not claim that any other technique was impossible, but I do claim that for the re-

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hour before dawn, then be up at dawn in preparation for the hunt. 123
This much I could manage, but whereas during the day individual men could stretch out and snatch an hour or two of sleep whenever they felt like it, I never had the chance to feel the same freedom. Acts associated with the *molimo*, such as the ritual gathering of food from every hut, continued throughout the day and I did not wish to miss anything new that might happen.

However, with all its drawbacks (and perhaps the physical and mental strain are not the least) the technique seems in this instance to have been justified by the results.

RESULTS

Both the general and the particular objectives were answered to 121
some extent during the course of the field work. The general form and structure of the Mbuti hunting band became evident, as did certain differentiations between the structure of the archers and that of the net-hunters. Further, certain principles were found that accounted for the cohesion of the band within itself, while at the same time enabling the band to present to the villagers a structure so fluid that any formal relationship of the kind envisaged by the villagers was impossible. Perhaps it is as well to point out here that the kinship system (or lack of it) that characterizes the Mbuti band today is not necessarily representative of what it was yesterday; indeed it may well be that the current ambivalence is in itself a response to the attempts of the patrilineal village society to enforce control through the myth of hereditary unilineal relationships. The origin does not concern us here, only the system as it exists in the present context.

The structural differences between archers and net-hunters are not 121
perhaps as wide as might have been supposed, but before any final 184
conclusions can be drawn there is great need for a detailed study to be made among the archers. Certain differences in behavior are shown, however, to achieve the same structural ends—for instance the process of fission and fusion, where the net-hunters and the archers behave in diametrically opposed cyclic patterns but to the same structural end.

The detailed study of the Epulu net-hunters was backed by suf- 121
ficient field work among other net-hunting bands to enable us to gen- 128
eralize with reasonable safety. Where generalization is not possible, I cite the specific, and where it is possible but not with absolute cer-

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tainty, then I cite supporting evidence; otherwise it may be taken that generalization for all net-hunters is considered valid. In point of fact there seem to be few differences of structural interest.

Enough work was done among archer bands to get some idea of the extent and nature of the structural differences to be expected between them and the net-hunters, but again I must emphasize the considered need for further studies, one of which should include a detailed study of an archer band over a similar period and with similar intensity, and another of which should tackle the Mbuti/Villager relationship from the village point of view. Finally, there is need for detailed studies of the various local village tribes, at which point those who are interested may begin to sort out which elements of the present Mbuti culture may be considered as original, and which as borrowed.

The over-all picture is one of a society where the lack of formal structure is so evident that one wonders why there is not complete disintegration. There are not only no chiefs or councils of elders, but no ritual specialists, and no lineage system that in any way contributes directly to order and cohesion. There is no legal system, and no body of belief in supernatural sanctions. The secret begins to reveal itself when you look at the band one day, to see what it really *is*, and look at it the next day and find it is something else.

As suggested above, the constant state of flux that characterizes the Mbuti band may be in response to the attempts of the villager cultivators to assert a formal relationship with it. The lack of chiefs and the lack of priests and the lack of unilineal descent system certainly prevent the formation of political, ritual or domestic ties, and as stated elsewhere (Turnbull, 1956) the economic relationship is one of mutual convenience rather than of dependency. What emerges that seems to be of particular significance is the central theme of the forest, a theme that not only orders the hunting and gathering world of the Mbuti, but also divides them from the world of the villagers as if dividing the sacred from the profane.

If social flux is what prevents the formation of a relationship that would necessarily involve the subordination of the Mbuti to the villagers, the central value of the forest is what maintains internal stability and cohesion, at the same time determining the relationship of opposition with the outside world. This opposition in fact creates a kind of voluntary indigenous system of apartheid, where two peoples live side by side, exploiting the same environment in totally dif-

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the position is by no means always popular, and there are instances of dispute as to who should fill a vacant position as *capita*. Usually it is an Mbuti who has a highly developed taste for village foods, tobacco, wine and hemp. Most frequently he fills a dual role, also being the hunting band's clown, an important figure in the settling of internal disputes, again essentially a scapegoat. He will convey to the hunting band the wishes of the villagers, and discuss with the band the questions of food exchange or supply of labor. Among the net-hunters this is about as far as he will go, any decisions after that being taken by group discussion. Among the archers, however, the *capita* may go further, translating the villagers' demands into more practical terms, and suggesting how the band can best effect a compromise. He may even allocate specific tasks to specific individuals or families, but if he is heeded it is with notably bad grace, and again only because those concerned deem it expedient. The Mbuti headman has absolutely no authority in the band, even in its village context.

The greater importance of the *capita* among the archers is related to the fact that, unlike the net-hunters, the archer bands are for the most part of the year fragmented into smaller sections, each virtually independent of the other. There is, then, a greater need to co-ordinate their response to village demands, as the villagers take advantage of the fragmentation by attempting to exploit each section simultaneously. Among the net-hunters, whose bands are much more closely knit, and hunt throughout most of the year as large co-operative units, the only function the *capita* serves, from the point of view of the band, is as an intermediary, little more than a message bearer. Certain *capita*, however, among both archers and net-hunters, acquire great renown among their fellow Mbuti by the success with which they cheat the villagers. This indeed is the only way in which the *capita*, as such, can acquire any prestige at all among his own people.

The major inconsistency of the system lies in the fact that it conflicts directly with a much more subtle means by which the villagers seek to gain control over the Mbuti. Being familiar only with tribal systems of a formal nature, whose organization rests upon the principle of patrilineal descent, the villagers can only conceive of Mbuti society in the same way. Not finding a chief or headman, they impose one, likening a hunting band to a village. They use him in much the same way they would use their own headmen. But the imposition of

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		Male Members		*Female Members*	
Camp 3a –	in 26 huts, there were	13 lin.	5 tot.	9 lin.	6 tot.
3b –	22	10	5	10	6
3c –	22	12	5	11	5

When the band fragmented into small camps, the picture was not far different:

		Male Members		*Female Members*	
Camp 3d –	in 9 huts, there were	5 lin.	5 tot.	5 lin.	4 tot.
3e –	9	5	3	6	3
3f –	6	4	4	4	3
3g –	3	2	1	3	3

Apart from the totemic subdivisions of the Puemi and Bokelé, the lineages all intermarry freely and do not consider themselves related to each other in any way whatsoever other than as affines.

The camp plans (Plans 3a–g) indicate the extent to which the lineages maintained their separate identities in the above camps. If we consider the lineages of both the husband and wife, we can see a slight tendency for women to build the family huts so that men of the same lineage will be near each other. The significance of this is dubious, and the rest of camp life does not indicate lineage to be of any particular interest, although in disputes lineage members tend to support each other, but not necessarily.

With other bands of net-hunters and also with archers the situation seems similar, though there is some tendency, perhaps, for the lineage divisions to be more visible in archer camps (see Plans 4a–m). I was not able to stay long enough in these other camps to thoroughly verify the genealogies, however, or to observe what changes took place from camp to camp. The material is all the more interesting, nonetheless, in that in the first instance I was always told that the camp consisted of one "clan" (using the village terminology), yet they did not deny the possibility of marriage within that unit.[4] This is another indication of how difficult are the conditions of work among the Mbuti, when they are constantly using words that have definite and very specific significance when used by the villagers, but which may have a completely general and other meaning among the Mbuti. The

[4] "Clan" terminology is used freely by the Mbuti when talking to villagers. It is rarely used in the forest, and was used to me only in response to my genealogical inquiries.

A [see pages 340-345 -- Analyst]

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The figures for six net-hunter bands and seven archer bands, where I am most certain of the genealogies, are as follows:

		Total No. of Lineages	*Members* Male	Female
NET-HUNTERS				
In Camp 4a there were	28 huts,	10	5 lin.	9 lin.
4b	18	3	3	3
4c	16	5	5	5
4d	13	7	5	5
4e	11	5	4	3
4f	8	5	4	4
ARCHERS				
In Camp 4g there were	25 huts,	8	6 lin.	6 lin.
4h	11	3	2	3
4i	10	4	3	2
4j	10	6	4	4
4k	9	3	2	3
4l	6	3	2	2
4m	5	3	1	2

Owing to the difficulty of ascertaining the lineage membership of the women, the above figures, for them, are probably minimal. I also found it difficult to be certain of the totemic observances elsewhere than among the Epulu band, where I had ample opportunity for cross-checking, but the proportions elsewhere appeared similar—in any band you would expect to find each lineage sharing its totem with one other lineage. The plans of the above camps (Plans 4a–m) indicate the possibility of greater lineage solidarity among the archers, if we are to judge by the disposition of the huts, but the significance of the lineage did not appear much different. Structurally it seemed of little importance.

We cannot arrive at any immediate conclusions from these examples of camp composition beyond the Epulu, but drawn as they are from bands selected for study at random, at the extremities of the forest as well as in its center, they at least indicate that the Epulu situation is not unique. Returning to the Epulu band, then, we are left with the fact that even a cursory glance indicates clearly a certain lack of lineage interest as manifest in the physical arrangement of the hunting camps. It certainly indicates that the band as a whole in no way and at no time resembles a patrilineage in its composition. With

[1] [see pages 346-351 -- Analyst]

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wife was, like Pangia and Betuli, a member of the lineage that normally associated with Cephu. Three days later, however, two more female kinsmen of Toko arrived, also members of the rival Puemi/chimpanzee lineage, and they too joined Cephu's camp. The two camps had effectively divided two sets of brothers, indicating much more sharply than the more subtle divisions within the main camp the extent to which lineage values may be counteracted and even superseded by other values.

In the following chapters we shall see more of the kind of petty disputes and hostilities that bring about this shifting of alliances, and the gradual fragmentation of a camp into distinct sections. It should suffice for the moment to have this one example of a single camp in a state of flux from the first day of its existence, and to know that this flux, whatever its cause, cut directly across unilineal descent groupings as conceived by the villagers.

Apart from the personal, unpredictable causes for constantly changing alliances, there are other factors that can always be relied on to introduce change into a camp, cutting across unilineal descent lines and causing further change in its balance. Visits from affines and to affines are one such factor; such visits sometimes become permanent, as can be seen in the composition of this particular band. Visits to neighboring villages may also affect the balance of its internal sections as, apart from the major co-operative activity of the hunt, there are other activities calling for co-operation of only a few people, and such smaller co-operative units almost invariably fall within the sections that divide the camp. If a section becomes depleted because some of its members have gone visiting, it may be forced to co-operate with another section in activities such as gathering, collecting firewood and building materials, repairing nets, and so forth.

Not having seen an archer *begbe* beat-hunt camp, which approximates in size, as in hunting technique, to the normal net-hunting camp, I can supply no material for comparison of the process of fragmentation. The smaller, and for the archers more normal, camps are similar, however, and exhibit the same tendencies but with less emphasis. This may possibly be related to the fact that the smaller camps involve food-getting technologies that do not call for large-scale co-operation, but which demand the co-operation of two or three adults. Thus such divisions as may appear on the formation of such a camp tend to be rather more stable, and with the archers they are certainly

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621 more related to the demands of economic co-operation than to any [224] other factor. [184]

But however stable a camp may become after the initial fragmentation, that fragmentation is but an indication of the more systematic processes of fission or fusion that come into play each time a camp moves. Plan 11[A][1] gives the layouts of each camp built by the Epulu band for a period of over a year, and the cyclic process is quite clear. For the net-hunters a large camp is normally advantageous, although beyond a certain point a net-hunt becomes unwieldy. But once a [621] year comes the honey season, when hunting is of secondary impor- [622] tance, and it is more advantageous for the band to be split into two or more sub-camps, thus tapping the territory's honey resources more effectively.

361 The series of camp plans shown indicates how the process of frag- 621 mentation as observed at work within *apa* Lelo is continued and 578 sharpened with the building of each new camp. Sites are even chosen because they afford greater privacy between the various sections, thus minimizing any serious disputes that are in progress. Some interpersonal hostilities will persist, however, and it is these and not lineal relationships that are reflected in the final fission, when the camp divides into a number of independent camps, or sub-bands, each going its own way. If the dispute is serious, one or another sub-band may go off to another territory, and seek to join up with that band. This was in fact Cephu's situation. During the honey season he left the Epulu territory and went back to his home territory to claim his honey trees. But that territory was occupied by a large band where Cephu's hunting chances were no greater than those of anyone else, and this was not to Cephu's liking. Cephu tried to carve out a territory for himself, between his own band and the Epulu band, but he was always being forced by sheer economics to join the one or the other. He could never induce enough men to camp with him to set up an [224] effective independent net-hunt. For this a minimum of seven is generally required, and Cephu could seldom raise above six.

So the monthly change of camp is an opportunity not only for a diplomatic rearrangement of the layout, minimizing latent hostilities, but it is also an opportunity for improving the economic strength of the band by either adding to it or subtracting from it.

[221] The honey season itself is a last opportunity for old hostilities to fade away, and the complete separation of the sub-bands into camps many miles apart generally resolves most sources of friction. If dis-

[1] [see pages 392 A-D -- Analyst]

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agreement persists, however, then when the honey season ends and the band is forced to resume net-hunting, and therefore has to rejoin its forces in the common interest of an effective net-hunt, one or another of the dissident segments will join up with another band in another territory. It is said that it would not stay within the same territory and hunt there, even if it were numerically strong enough.

Thus we can say that the composition of each camp is ad hoc, responding to the needs of the moment rather than to any preconceived plan, or to any notion derived from tradition. The lines of division are never the same; the reasons for division are nearly always personal. The system does not lie here, then, but rather in the economy, which favors a unified camp for the major part of the year and a divided camp for a brief two months or so. The complete break and freedom of separate association allowed by the honey season (which is also a particularly bountiful season as far as vegetable foods are concerned) is, in fact, what makes practical this otherwise apparently unsystematic flux. That the flux has a function we shall shortly see.

For the archers much the same process pertains. The economics work in reverse, however, for the *begbe* season is made an occasion for the entire band to gather together. Normally, throughout the year, the band is divided into three or four small sub-bands, all within their common territory. Tracking and ambushing and using the bow and arrow do not call for co-operation among more than two or three or four men. A large camp of, say, twenty-four men would then have at least six hunting parties setting off each day, and this would necessarily mean frequent changes of camp. A small camp, however, sending out two parties in opposite directions, can remain in the same area for a long time without scaring the game away. There are few occasions for members of different sub-bands to get together during this time, except for casual visits. Once a year the whole band unites, however, for the communal beat-hunt known as *begbe*. The mechanism for convening the whole band and the exact time of year this takes place, if there is a special time of year, are not clear either in the literature or from my own records. Each archer band I visited, however, assured me that it was near the honey season, and I suspect before the honey season.

However, the essential remains the same. Among the archers, as among the net-hunters, there is a process of fission followed by fusion —or perhaps, in the case of the archers, it would be better to say there is a process of fusion followed by fission. We now have to try and

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621 discover, at least for the net-hunters of Epulu, what is the structure
121 of this process.

We have seen that the band is plainly a nonlineal entity; it cannot
621 even truly be called bilateral, as descent is not counted on either side
613 for practical purposes.[6] Lineages are known, and these are always pat-
[611] rilineages, but they seem to have little economic, political or even religious significance. The only time the lineage is mentioned with any frequency is when discussing the merits or otherwise of a proposed marriage, and then it is not the lineage name that is usually mentioned, but rather the names and relationships of the individuals concerned, their parents and grandparents. It can be seen from the plans, in any case, that the process of fission and fusion under discussion is not one that supports the integrity of unilineal descent groups, but rather one that cuts across such groups.

621 Nor can the nonlineal nature of the band or the flux of band com-
613 position be attributed solely to the ecology. The situation is com-
• 184 parable between the archers and the net-hunters, and yet each of these
[224] groups practices a different hunting technique, and the process of fission and fusion takes an opposite direction. Either the archers or
[174] the net-hunters could, in fact, operate perfectly efficiently without all the internal movement that we have seen, and they may very well once have operated as patrilineal bands. While in no way supporting
621 those who suggest that band composition is due to local ecology,
613 it is undeniable that there is an interest in lineage, evident in the
174 attempt to balance lineages and prevent lineage dominance. Further, the camp plans indicate a general tendency toward lineage solidarity, particularly in times of crisis. For instance, with reference to Plans 9 and 10, the normally unsystematic camp plan that pertained (9) was abruptly altered and became divided along strict lineage lines when one of the sub-band members, Cephu himself, committed the unforgivable crime of placing his net in front of others during the
[182] hunt. The only significant relationship of the flux to forest life is
621 that it enables the band to respond to changes in environmental conditions by altering its size. It must also be admitted that it is

[6] Some misunderstanding may arise owing to different usages of descent-system terminology. Some schools of thought consider "bilateral" as synonymous with "cognatic," and hold that the terms include all affines and do not imply any differences in the method of tracing descent. To such an extent, perhaps the Mbuti band may be termed bilateral or cognatic, but to me, and I believe to others, both terms imply one kind of descent *system* or another, placing an emphasis on lineage that is not characteristic of the Mbuti band and therefore to be eschewed.

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of the most dramatic festivals possible. The *molimo* is not concerned with the death of the individual, nor with securing safe passage for the soul, but rather with affirming a belief in life and in the continuity of life and in the continuity of the band, despite the fact of death.

It seems, from inquiry in all parts of the forest, that there were many different ways of burying the dead and that no uniform custom existed; rather that, as now, each band had its own preferences. The most common method now, and apparently in the past, is simply to pull the hut down over the corpse, the body having been buried in a shallow pit dug in the ground or simply left on the bed, covered with leaves. In some bands the hut is then burned, in others it is left, but the general practice is to move camp at once. If it is too late to move that day, the family concerned will sleep out in the open until they are able to build a new hut in the next camp.

On some occasions bodies are buried up in trees, and in the south-eastern region of net-hunters this is how the Mbuti say they dispose of dead lepers. Nearly all Mbuti say that in the old days they buried their dead in holes in the ground, filling the holes in afterward so that the animals would not find the bodies. Today it is usual, throughout the forest, to wash the body before disposing of it in any of these ways. But this, and other practices such as scenting the corpse, wrapping it in a cloth if one is available, raising and lowering it three times before burial, and orienting the body in its resting place, vary according to the practices of the local villagers, and are almost certainly to a large extent borrowed from them. The Mbuti seem impatient and unconcerned about such details, and if they attend to them they do so only perfunctorily. They are particularly reluctant to allow anything of any possible value to be buried with a body, and if the burial takes place in a village and the villagers insist on using cloths and sleeping mats, the Mbuti will do their best to retrieve these unseen, at the last moment.

Similarly, head-shaving seems to be of little significance to the Mbuti, though they frequently do shave when a member of the band dies. But, unlike the villagers, they are not consistent in the practice, and they leave their hair lying around where it has fallen to the ground, whereas the villagers are scrupulously careful to collect their own hair cuttings, which they take off into the forest, or to a stream, and secretly hide.

The explanation given for self-mortification is that all the immediate family feel responsible, to some extent, for a death in their midst.

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band composition, these institutions have little direct economic application. However, they do serve as a means by which any villager may assert a claim of any Mbuti. Villagers frequently enter into agreements and become involved in disputes with each other as a result, but nonetheless a villager whose *karé* or hereditary Mbuti is supplying another villager with meat may demand either compensation, a share, or rights to the services of one of his fellow-villager's Mbuti.

This, however, is still from the villager point of view. From the Mbuti point of view the only relevant factors are strictly economic: they will exchange meat and their services whenever it suits them, for whatever goods suit them, with whichever villager suits them. The subsequent complications due to any breach of *karé* or kinship considerations does not affect them in any way. Owing to the variable nature of Mbuti wants and the whimsical nature of his behavior when dealing with villagers, there can be no attempt to establish any kind of equivalent rates of exchange.

Whereas with the villagers the exchange is institutionalized and integrated with the over-all social structure, with the Mbuti it is not. It is in the realm of individual and nonformalized behavior, not even necessarily linking the various members of a nuclear family. Since the exchange almost invariably takes place in the village, this may be taken as an indication of the breakdown of forest bonds among Mbuti living in a village. This fact is extended when, rarely, a villager visits a forest camp in the hopes of insuring at least an immediate and temporary supply of meat. His very presence, if permitted, changes the context from forest to village, and the hunting band becomes, with respect to the visiting villager, a village band, with corresponding social relations. The Mbuti only permit such visits if it is to their advantage, and even then they conceal with ease the game they catch daily and only give the villager what they wish to give.[2]

In view of the absence of any necessary dependence of the Mbuti upon the villager, for food or material, and even more in absence of any mutually accepted institutional relationship, we may regard such exchange as takes place with the village as having little or no bearing on the structure of the Mbuti forest economy, and we need consider it

[2] Villagers consider it perfectly legitimate to cross their own territorial boundaries to visit any of "their" Mbuti who might be in someone else's village area, providing the visit is to a forest camp. This is one of several indications that the villagers clearly acknowledge the forest as belonging to the Mbuti; the offering of the first fruits of a new plantation is another.

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no further, except to point again to the obvious potential relationship between hunting technology and village exchange, the net-hunters being more easily able to acquire an excess of meat than the archers. However, it is difficult to ascertain just how far this relationship is effectual, for even the net-hunters maintain minimal exchange with the villagers, and only on the same nonformalized individual basis. There is rather more likelihood among the archers for there to exist a *capita* or *sultani* who will convey to his fellow-Mbuti the wishes of the villagers although he has no authority to take any other action, and this may be seen as being due, in part at least, to the less productive technology of the archers, and in part to the greater prevalence of fragmentation into small sub-bands.

DIVISION OF LABOR

There is little to say about the division of labor in Mbuti society, but most important is the fact that there is no religious belief or ritual practice that relates any activity to any one sex, nor is there any consecration of those everyday tasks that normally fall into the jurisdiction of one sex or the other. This, of course, is what might be expected from the personal terminology, which differentiates the sexes clearly only at the parental level. Basically men hunt and make hunting equipment, and organize the *molimo* festivals. The women gather vegetable foods and other forest produce, build the huts, prepare and cook the food; they organize the *elima* festival. Men make bark cloth, women make baskets. Children take part in all the economic activities. But women help make the nets, and they invariably make the twine from which the nets are made. Among the net-hunters the women, girls and young children act as beaters and are thus an integral part of the hunt, as they are among the archers in the archer *begbe* hunt. Men of both archer and net-hunter bands have no hesitation in gathering mushrooms and other vegetable foods when they have the opportunity. In both groups it is primarily and almost exclusively the men who gather the honey, for women seldom climb trees.

Women take part in the *molimo* and, although it is a small part, it is a highly significant one. The *elima*, though organized by the women and stemming from the maturation of a girl, is of equal importance to the male youths who play a vital role in the festival. All in all, sex does not seem to be of any particular significance in determining the structure of Mbuti economic activity. Of far greater significance is age,

2: Tumbuli E-5 (1951-1958) 1965 FO4 Pygmies FO4
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though he expected as much. Rather more serious is a medicine called, in the Epulu district, *anjo*. It is a paste made from the heart, brain and eyes, sometimes from other parts as well, of some highly prized game. The paste is charred and placed inside the horn of that animal, which is then inverted and stuck in the ground, usually near the family hearth. The paste is put on the body, most often the forehead, of the hunter and of members of his family. Sometimes it is even offered to privileged friends. It is believed to convey to the hunter the senses of the animal so that he will be able to deceive the animal as well as foresee his movements. However, the use of this individual magic is considered antisocial in many bands, particularly if it appears to be attended by success at the cost of others in the band. It may cause disputes, and then generally all such medicine is collected and burned.

By far the most significant magico-religious acts connected with the hunt are more of the order of religion than of magic. One is the hunting song (with or without dance), and the other is the hunting fire. The song or the dance may precede or follow a hunt. It is distinct from any other form of song or dance. The song form is rather complex and demands co-operation in a manner comparable to that demanded in the hunt itself. The dance is suggestively imitative of a successful hunt, but is by no means mere mime. Like the song form, the choreography is quite distinct, and is not used in any other context.

The hunting fire in the southern part of the net-hunting area takes the form of a fire lit near the trail just before the hunt sets out in the morning. It is generally lit by youths, always at the base of a young tree. When blazing it is covered with leaves, so the heavy smoke is given off. Men and women, as they pass by the fire on their way to the hunt, may stop to gossip, or they may pay no attention. I have not seen or heard of any accompanying ritual or invocation, the only explanation ever stated being that the fire is to rejoice the forest, and it would seem to have the same primary purpose as song and dance, that of attracting the attention of the forest. It is certainly believed that the fire will insure the protection of the Mbuti and help toward success in the hunt.

Further north, another form of hunting fire is used, associated with rather more ritual. There the net-hunters build the fire within the camp, whereas in the south it is always just outside. The fire is sur-

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

Following is an example of different rules for the distribution of game:

NET-HUNTERS

Area	*Portion of body*	*Given to*
Epulu	Head	Elders, for wisdom
	Back	Male hunters, for strength
	Private parts	Children, to help them grow
	Shoulder, liver, heart	Owners of net, spear, and others who helped in kill
Wamba	Head	Sister or sister-in-law, or to dog if it helped in kill
	Back and forelegs	Shared all around
	Private parts	Owner of net
	Rear legs, liver, chest	Owner of net and those who helped in kill
	Stomach	Elders
Biasiku	Head	Women, or to owner of dog if it helped in kill
	Back	The woman who carried the animal back to camp
	Private parts	Children (who also get other intestines)
	Forelegs and liver	Net-owner and helpers
	Rear legs	Net-owner and helpers
	Stomach	Women
	Chest	Net-owner

ARCHERS

Area	*Portion of body*	*Given to*
Kilo	Head	Owner of dog
	Chest, legs, liver, heart	Owner of dog
	Back	Divided among all
	Rump	Elders, particularly to dog-owner's father, who will then further share it
	Stomach	Anyone who might have gone ahead and first put up the game

Area	*Portion of body*	*Given to*
Nduye	Head	Women
	Back and legs	Shared all around
	Private parts	Dog-owner (who will give them to the dog)
	Intestines	Shared all around
	Stomach	Elders
Biasa	Head	Owner of dog
	Chest and legs	Shared all around
	Back	Dog-owner
	Private parts	Children and elders
	Stomach	Elders

It will be seen that the only element the various systems have in common is in the selection of certain categories of people. Women are separated from the men among all three net-hunting bands and one archer band. The net-owner corresponds to the archer dog-owner. Elders are singled out everywhere except at Biasiku, where the hunters said they would be obliged to give the elders whatever they wanted. Children figure in two net-hunting bands, and only in one archer band, where they are coupled with elders.

The only kinship relations specified are "sister and sister-in-law," which can perhaps be better interpreted simply as "women," among the Wamba net-hunters, and "dog-owner's father" at the Kilo archer camp, where the hunters were insistent that the rump would be given to the father, if alive, for him to divide among the other elders as he thought fit. In practice, however, sometimes using a village system of kinship obligations, the Mbuti men and women will make claims on grounds of kinship. In any case, as stated, the actual sharing generally is accomplished to suit the needs of the moment rather than to satisfy any system, stated or otherwise.

The net-hunt can then be seen not only as a determining factor on the size of the band but also as a major mechanism for insuring cooperation of band members, and for allowing daily expression of internal hostilities and providing for their resolution through the highly fluid "system" of sharing. While the net-hunt expresses the importance of the nuclear family in that the nuclear family is the basic hunting unit (the father owning the net, the mother beating toward

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti

eat any monkey. Sometimes older men will eat chimpanzee, and this seems to be more so among the archers than the net-hunters. Certainly, chimpanzees are more likely prey for the archer than the net-hunter.

Other animals stated as clan totems are similarly either undesirable for good practical reasons, or so rare that their exclusion is of little practical significance.

Restrictions sometimes cited as "totemic" by the Mbuti, and which include the more common and desirable game, have proven in my experience to be not totemic at all, but due to personal allergies. Any food that makes a child sick will be forbidden to it until it grows older. At puberty (i.e., when he or she is old enough to participate in the *elima*) he may try that food again, and either continue the restriction or abandon it, according to the results. Again at marriage he may try it. From then on he is unlikely to make any further attempts, though nothing is to stop him. There are plenty of alternatives, and exchange on grounds of taste is about as frequent as economic sharing. There is certainly nothing hereditary about such restrictions.

Apart from this, the Mbuti make ample use of the game offered by the forest. Their technology, limited by the same environment to nets, bows and arrows, spears and vine snares, is more than adequate for their subsistence. Perhaps some measure of the sufficiency of supply is the fact that little effort is made to tap the more difficult sources of food, such as the fowl and monkeys that throng the upper branches of the trees. An even more surprising rejection of a much easier source is the rejection of fish. Fish of many kinds fill the forest streams and rivers, and are caught with the utmost ease, yet they are considered as food fit only for children.

On the other hand certain ants, termites, snails and grubs are considered as delicacies and eagerly sought, though these are probably more properly considered under gathering.

GATHERING

Gathering among both net-hunters and archers is similar, and although primarily the concern of the women, there is no shame in a man gathering any vegetable foods he may come across. The gathering of termites, grubs and so forth is equally practiced by men and women.

The foods most commonly gathered for daily consumption are

out the liquid that drains from it (*kombo*) is caught in leaf cups and drunk. Never is any honey wasted, never is it kept or used in the preparation of other foods; what is not consumed on the spot is eaten or drunk the moment it is brought back into camp.

There is a craving for honey during the season that never seems to be satisfied. No amount of alternative foods, even meat, can reduce this passion for honey. Each band has its own way of listening for the telltale sound of bees swarming. Among some, a leaf is rubbed between the hands, which are then rubbed across the forehead to enable the hunter to see the bees high up in their hives. I found this practice among the eastern archers. Elsewhere, throughout the net-hunting region and also among the western archers, at least, the chameleon (*ameuli*) is believed to lead the Mbuti to honey by uttering a long-drawn-out throaty cry. Chameleons, however, are not known to be capable of making any such noise, and the noted ornithologist Dr. James Chapin claims to have tracked this weird sound down to the *Sarothrura elegans*, a bird with a skinny pouch in its neck that enables it to give an unbroken wail lasting fifteen seconds or more.

But most noticeable among a people who take the success of hunting and gathering so much for granted is the presence of honey-collecting magic, and an inordinate emphasis on song and dance, legend-telling and other recreational activities. There is no doubt that whatever else it may be, the honey season is also a festive season where celebration is the order of the day, even at the cost of a relatively empty stomach.

Some activities are purely recreational, such as spinning tops made of nut sections, and gambling with dried seeds thrown on the ground to make up a total number that is a multiple of four. Others are educational, and in particular the honey swing is for training youngsters in agility at heights, as are the informal contests at climbing dangling vines. The honey swing is suspended from two high branches, so that it has a long, powerful arc. The youths line up and one jumps into the bend of the vine that forms the seat and sets the swing in motion. As the swing moves backwards, a youth runs forward, catching onto the side of the vine, giving it added momentum. As it carries him off the ground, he throws his legs forward and up over his head and into the swing just as the previous occupant jumps to the ground.

The younger children also play with smaller swings, and they have their own game of climbing saplings until there are so many of them that the young tree bends to the ground. The children then leap to

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
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Because of the rarity of ritual performances there is one which should be mentioned here, though it seems unique and known only to net-hunters as far as I could ascertain. The ritual involves the building of a fire, with much greater care and concern than the hunting fire or the *molimo* fire, and it is believed specifically that the correct performance of this ritual will lead the Mbuti to honey and/or bring the bees, and their honey, closer to the Mbuti. A full description is given in the section on religion and magic (pp. 231–33). Here it need only be said that the preparations, including the digging of small trenches for water and the use of special woods and leaves, are designed to give the maximum amount of smoke. The lighting of the fire is accompanied by blowing on the *madé*[4] (efe: *segbe*) whistles, through which water is first poured.

All being taken into consideration, the relative lack of magic or ritual associated with food quest, the lack of interest shown in certain readily available forms of food supply such as fish, and the lack of food taboos all confirm the abundance of forest foods and the adequacy of Mbuti technology. This is important in considering the over-all economic system.

ECONOMIC ASPECTS OF TERRITORY

While the environment does not, through areas of shortage or abundance, determine the location of hunting bands, it does provide natural boundaries which form convenient borders between each hunting band. The total territory is more than ample for the total population, and the even distribution of game and vegetable foods means that there are no preferential areas that might make for rivalry between one band and the next. There is, in any case, a safety factor in that the bands are arranged side by side, in several vast circles, in the center of each of which the boundaries are so loosely drawn that there is effectively a no-man's-land, in which anyone may hunt and where bands occasionally, though rarely, may come in contact with each other.

The only territory to be considered, then, is that of the individual hunting band. This is again, in all cases except possibly the area

[4] The *madé* is a conical pipe, open at both ends, made of two hollowed-out cross-sections cut lengthwise, bound together either by *nkusa* twine or by strips of vine. The pouring of water, which is comparable to the pouring of water through the *molimo* trumpet (see Chapter 14) may have ritual significance, but is explained invariably and unhesitatingly as being necessary simply to get a better sound. It swells the wood and binds the sections closer to each other.

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Mbuti

village itself was being pressed by the administration to increase its productivity at the same time that it was being pressed to supply the administration with more labor. In turn the villagers tried to press the Mbuti into supplying them with more food. Accustomed to a bare subsistence economy, the Mbuti could never quite see the necessity, nor did they altogether feel it was right or that it would be pleasing to the forest. Their belief, as far as I could determine, was not so much that they would be punished by the forest, but rather that the hunt would "be closed," that they would not get the unlawful surplus, that they might not even get enough for themselves.

To counter this the villagers offered divers kinds of medicine[9] for use in the forest, and agreed to make even more powerful medicine in the village. Sometimes the villagers offer to come into the forest, with a ritual specialist, to make medicine. The Mbuti tend to allow this, as it is profitable to them. Occasionally, however, the habit lingers, and whether or not *anjo* was originally a village or an Mbuti custom, it is now considered as a village trick, and disliked as such. *Anjo* is made by taking an antelope horn and filling it with a paste made from special parts of the antelope, charred black. This paste is then applied with a stick to the body of the hunter, to convey to him the senses of the animal.

This custom could sit perfectly well among the archers, where hunting is on a more individual basis. But among the net-hunters its use was taken as a sign of desire for personal gain above communal gain. On one occasion, when the hunting was not particularly good, *anjo* horns were rounded up from all over the camp, eight in all, and destroyed in the central fire. There was some protest from the owners, but not much. It was generally agreed that this made everyone the same, and that was how things should be.

From all the above, and from the rest of the disputes recorded in my notes, totalling 124, not counting the petty daily squabbles of no apparent import other than as an indication of bad temper, one of the most significant features is the small number of cases in which any

[9] Among these medicines is that encouraged by the Arab slave traders in search of ivory, specifically to give success in the elephant hunt. Known as *esumba*, *ishumba*, and divers other spellings, it is sometimes confused with a love medicine of the same name, and even more frequently with the *molimo* of the Mbuti, the word *esumba* or *lusumba* being used to describe the Mbuti *molimo* when speaking in KiNgwana, language of the Arabized Bantu tribe. It is perfectly possible that the two practices became intermingled, both, from the Mbuti point of view, being concerned with the pleasure of the forest.

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1. Band/Village: *capita*/Chief
2. Lineage/Lineage: Lineage elder/*Kpara*
3. Individual/Individual: *Karé*/*Karé*

We shall deal with each in turn to determine the formal nature of the relationship, and the degree to which it is effective.

Capita/*Chief*

The relationship of the band as a whole to the village as a whole would be a simple and effective one if the band were, as the villagers claim it should be, a unilineal entity based on the principle of patrilineal descent. However, as we have seen, the band is generally composite, and in any case its composition is constantly changing. Sheer territorial propinquity, however, encourages a relationship of economic exchange between these two units, regardless of the composition of either. Generally speaking there is no need for the village to relate to the band as a whole, food exchange being more easily effected at an interfamilial or interpersonal level. However, under the foreign economic pressures mentioned earlier, at certain times villages found it necessary to have the massed help of all the Mbuti they could muster. In such a case the village Chief summoned the Mbuti *capita* and made his wishes known. The *capita* relayed these wishes to the band, which then did whatever it thought expedient, after general discussion.

The *capita* seems to assume more importance as an institution in the villages of the archer area, to the east of the Epulu. However, even there the villagers themselves admit that the institution is foreign to the Mbuti. I have not once heard it claimed otherwise, by Mbuti or villagers. Among the archers, as among the net-hunters, old men and women are accorded respect, but they have no authority and their area of influence is limited in accordance with their age, and does not include the village. Such elders, then, have no more say than any other Mbuti concerning village matters pertaining to the band as a whole. But village affairs do not fall within the province of any age group, and the *capita* finds himself having to deal separately with each family, if indeed he takes that much trouble at all. Sometimes he may do so if a villager accompanies him to the camp in the hopes of adding strength to the village argument. I have seen this happen among the archers as among the net-hunters, in each case with a direct plea for all Mbuti to go to the village to help with the cotton harvest.

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draw impressive-looking streaks of blood. She was promptly stopped from "killing" herself, having it explained to her that she was only a witch and could not really help what she had done, and only had to purify herself.

However, the deaths continued and nobody else was willing to take Sau's role, and in the end there was no alternative but to accuse her of sorcery. In village belief, witchcraft substance is normally dormant but may become activated through a number of causes. A witch is a person who possesses this substance but has no control over it. Once discovered, the witch is under an obligation to keep the substance "cool." Sau obviously was not keeping hers cool, and it is said that if very bad people know they are possessed of witchcraft substance they may learn how to control it deliberately, and they then become sorcerers. Sau, then, was accused of deliberate and malevolent use of her witchcraft substance. She was formally condemned to be beaten to death. The Mbuti made a show of beating her but then stopped, telling the villagers that they did not want to kill her as then they would only have her spirit to deal with (using another purely village concept), which would be much more difficult to control. Exile was suggested instead, and Sau was duly exiled, and departed for her own village in great spirits, laden down with foodstuffs.

The deaths had caused the band, which originally had been gathered in the village for a wedding, to depart abruptly for the forest as soon as the Sau incident was over. It took a number of days to prepare themselves, taking fond farewells of their exchange partners, and Ekianga went ahead with three other hunters and their families to select the site. When the rest arrived they found Ekianga comfortably installed, with the sorceress, Sau, happily in an adjoining hut looking after his children. Her position in the forest was in no way changed. She remained a scapegoat, but her right to stay with the band was never seriously challenged, nor were the respect and affection with which she was regarded ever diminished.

The same use of witchcraft was found in other bands, and the same professional scapegoats. The other "witches," like Sau, occasionally made fun of the whole thing by miming all their alleged achievements as witches, including the legendary witch's dance and the casting of the "evil eye." In every case the "witch" occupied an otherwise perfectly normal role in camp life, having no more and no less respect than any other by virtue of being a scapegoat.

In forest life there is no need for witchcraft as a social institution,

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CHAPTER 14

Religion

SUPERNATURAL BELIEFS

In dealing with religion, Schebesta on occasion clearly states whether he is referring to the Sua, who are primarily net-hunters, or to the Efe, who are archers, so we are able to make some use of his data. However, religious belief among the Epulu net-hunting Mbuti does not coincide in detail with his account of Sua religion. Even among the very archer Mbuti where Schebesta worked I found the widest possible divergence of opinion, to the point of complete contradiction by one band of the stated beliefs of the other. The only systematic unity into which these allegedly Mbuti concepts fitted was that of the Lesé magico-religious system. However, Schebesta plainly saw throughout that though there were significant differences of opinion, there was also a subtle and powerful unity in trying to discover this unity. He was unfortunately hampered by his overwhelming desire to present a picture of a system applicable to all Mbuti.

Among the net-hunters, as among the archers, the dual use of magico-religious terms by the Mbuti, to refer both to village and to Mbuti practice and belief sometimes leads to an appearance of an Mbuti system somewhat akin to that of the villagers. However, ignoring the actual terminology—which is further confused by the proliferation of tribal languages in the Epulu region, in discussing concepts concerning life and death, the nature of the afterworld and so forth—there is not only difference of opinion from one net-hunting band to the next but even within any one band or any one family.

This should be no particular cause for surprise for, being a practical people whose physical existence is determined, in detail, by day-to-day context, they are far more concerned with the present than they are with the past or the future. With regard to the future, be it in this life or the next, they eschew speculation on the grounds that not

2: Tumbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
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tence of a belief in such a spiritual being, and its nature as being generally that of "the forest." From the foregoing description of the two levels of existence, human and *keti*, and of the generally accepted principle of spiritual animation, it is plain that there should be a source of such spiritual force. The mobility of the Mbuti, the composite nature of the bands and the frequency of interchange between bands all lead to a confused scattering of the various terms that appear in the village religious systems. I have been utterly unable to discern any pattern in which the godhead is divided into entities concerned with different aspects of Mbuti life, each with a distinct name; e.g., a god of the hunt known by one name, a god of the bush known by another, and so forth. Even within any one band it seemed singularly clear that there is only one godhead, though different individuals in that band may well use different names.[2] The forest *is* that godhead (*ndura nde kalisia*, or *ndura nde mungu*), rather than being thought of merely as its abode; hence the sanctity of the forest, and the profanity of anything that is not of the forest. That this is so is seen in the almost universal answer given when faced, either among themselves in the course of discussion or directly, by the question of where *pepo* derives from. The answer is that it derives from the forest itself (*pepo a kidi suba ndura*). Not just the trees or streams, or the sky or the soil, but from the totality, down to the last grain of sand.

We have shown earlier how the Mbuti frequently sing and shout to the forest, addressing it as "father" or "mother." They also sometimes address it as "friend," or even "lover." They are perfectly well able to explain this, for they say that "the forest is everything"

[2] Schebesta (1952, 303) says that the Basua (net-hunters) refer to the divinity as *mungu*, *keti*, *kalisia*, and *songé*. I have found all these terms used, but without any different significance in the forest context, while they each have a special and separate significance among the villagers. The important point is that Schebesta recognizes that the divinity "loves" the Mbuti, who owe everything to him, while the villagers are afraid of him. Here I believe Schebesta to have come across the forest as it is considered by the Mbuti in the evening *molimo*, the source of all good. In discussing the archer concept of the divinity, Schebesta (1952, 305–6) refers to the different visualizations they have of *toré*, frequently ugly, noisy and menacing. I found these same interpretations of *toré* among the archers, but always in reference to the other aspect of the forest, not as the mother provider but as the father lawgiver. Among the net-hunters, when the morning *molimo* comes into camp to wreak havoc, it is greeted with cries of *e téré, e téré*, it being openly agreed that this was a form of the archer word *toré* and referred only to this aspect of the *molimo*. But my informants would add, "It is all the same thing, it is all the forest." Schebesta's description of *toré* not only corresponds to a different aspect of the Mbuti *molimo*, but it also corresponds closely to the description given by Vergiat (1936, 53–7) of the "génie de la brousse" among the Ubangi villagers, to the northwest. Here, as by the Lesé/Efe, that divinity is described as a grotesque caricature of an Mbuti, fearful to all villagers but strangely friendly to the Mbuti hunters.

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32. Masisi stops on his way to the hunt to try for a monkey in the treetops. For net-hunters the bow and arrow is only an incidental means of food-getting. As seen here, poisoned arrows are preferred to those with metal tips provided by the villagers.

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33. Two youths, armed with spears, carry their fathers' hunting nets. They will not have nets of their own until they are married but may, on occasion, take the place of their fathers on the hunt.

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
Mbuti
Congo-Kinshasa FO1

with excessive vigor. It would be an insult as well as *mbafu* (stupidity) to take all the trouble to rejoice the forest by song and then displease it by not having a particularly vigorous hunt. A month of this leaves the stoutest Mbuti more than a little tired, so although the remedy for *akami* lies in their hands, through song, at all times, it can be arduous and, since it is *mota*, it can be dangerous. Thus the supernatural sanction on social behavior is in no way lessened: the Mbuti all state that the forest, in its manifestation through the morning *molimo*, may punish and kill.

The system as described can be seen easily enough to maintain internal order, and it can also be seen well enough how it operates, as an essentially forest-centered system based on age and forest values, to maintain separation from a village system based on kinship and anti-forest values—for one of the cardinal village beliefs is not simply that the village is better than the forest, but that the forest is the source of all evil. But now we have to see how these same elements that make for social order in the forest (the nonlineal band, age, territory, noise and song) operate within the village framework.

Winter (1956) describes the relationship between the eastern extension of the Mbuti, the few who live among the Amba on the Uganda/Congo border, and the Amba themselves. Each group denigrates the other's mode of existence, yet they evidently live in the closest association with each other, in what Winter calls symbiosis. More important, he describes how two Mbuti groups are fitted into the Amba lineage structure, but only partially so. They are both attached to Bulibuli lineages, each to a maximal lineage as a whole; yet they do not share full and equivalent relationships as Bulibuli with the other lineages of the same clan. Winter mentions that they stand in a joking relationship with only one of the maximal lineages.

Joking relationships are generally thought of as pertaining between individuals who stand in a specific relationship to each other, involving both proximity and distance. The proximity is thought of in terms of kinship, the distance is due to a difference, if not a conflict, of interests. The relationship can involve considerable amity and mutual cooperation, but nonetheless contain elements of hostility, particularly in its outer expression (Radcliffe-Brown, 1952, p. 91). The exact formularization varies from situation to situation, tolerating or compelling joking behavior, on a symmetrical or asymmetrical basis.

The essential elements of this form of relationship are all present

2: Turnbull E-5 (1951-1958) 1965 FO4 Pygmies FO4
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cannot offer absolute sanctuary, for each one of these villagers brings with him *akami* and, even worse, the threat of witchcraft and sorcery. In the last resort, then, the only recourse of the Mbuti will be to learn to master these arts themselves, unless in time they learn to discern between the possibilities of the one as a legal mechanism and the practical ineffectiveness of the other as a physical threat.

In other areas of the forest, where the village tribes are less afraid of the forest, living and hunting in it themselves, as well as cultivating, the attempted exploitation of the Mbuti has been no less and its general pattern and degree of success have been similar, but there has not been the same attempt by villagers to assimilate the Mbuti. This seems to be true not only in the northern part of the Congo, but also further west and in the Gabon.[11] But while in those areas the hunters may not be assimilated into the village system to the extent of being admitted to initiation, they are also, it seems, more ready to accept village beliefs such as those in witchcraft and sorcery, and are evidently more dependent upon the villagers in other respects. However, these areas need considerably more investigation before any useful comparisons can be made. Here it is sufficient to stress that in a situation where the village cultivators are afraid of the forest and unwilling to move freely within it and exploit it, and perhaps correlated with that fact, the Mbuti maintain a form of social organization based on recognizable principles that plainly have a dual function—the maintenance of internal order and the maintenance of separation and distinction from the villagers. In such a situation, the Mbuti adopt only the outer form of the village social organization while in the village, in a form of joking relationship between the two groups. The joking relationship and the dual function of the Mbuti principles of organization effectively counter all attempts of the villagers to effect an institutional subordination of the Mbuti. The value systems of the two people are in complete opposition, and this reflects the whole nature of the relationship between them. The ultimate attempt of the villagers to assert supernatural authority over the Mbuti, while derided by the Mbuti as *bulé*, or empty (but malevolent), might be a cause of Mbuti willingness to undergo the *nkumbi* initiation, as a means of acquiring power through assimilation of like power, to combat this authority.

On the other hand it might be argued that the villagers, in initiat-

[11] Information on the relationship of the pygmies of the Gabon to the village cultivators was supplied by Mr. Leon Siroto, from unpublished field notes.

3: Turnbull E-5 (1951-1958) 1962 FO4 Pygmies FO4
Mbuti

hunting but also working on plantations, cutting wood and drawing water. None of this was true of the Pygmies that I knew. But I did agree with Schebesta about the *molimo* (a religious festival). Although he had not seen it himself, from what he heard about it and about similar practices among other groups of Pygmies, he felt sure that it was essentially different from the practices of neighboring Negroes, however similar they might appear to be on the surface. This certainly tallied with my own experience.

The general picture that emerged from his studies was that there were, living in the Ituri Forest, some 35,000 BaMbuti Pygmies, divided into three linguistic groups, speaking dialects of three major Negro languages. The Pygmies seemed to have lost their own language, due to the process of acculturation though traces remained, especially in tonal pattern. Only in the easternmost group did Schebesta feel that the language had survived to any recognizable extent. These were the Efe Pygmies who lived among the BaLese, an eastern Sudanic tribe with a not very savory reputation for cannibalism, witchcraft and sorcery.

But in spite of this linguistic difference, and the fact that the Efe also differed in that they did not hunt with nets but with bow and arrow and spear, Schebesta believed that all the BaMbuti were a single cultural unit. They tended to live in small groups of from three families upward, moving around the forest from camp to camp, though always attached to some Negro village with which they traded meat for plantation products. There was no form of chieftainship, and no mechanism for maintaining law and order, and it was difficult—from Schebesta's account—to see what prevented these isolated groups from falling into complete chaos. The most powerful unifying factor, it appeared, was the domination of the Pygmies by the Negroes. Schebesta cited the *nkumbi* initiation as an example of the way Negroes forced the BaMbuti to accept their authority and that of their tribal lore. Remembering what I had seen, living in an

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circumstances he could not have foreseen or he would not have been so cheerful.

For the first few days I went out with Kenge and others to the new "Pygmy plantation," to collect the poles and saplings for my house. The plantation was a chaotic tangle of fallen, broken, splintered wood. The Pygmies, armed only with their small honey axes, and a few bigger blades borrowed or stolen from the Negroes, had chopped the smaller trees down at about shoulder height, or rather less. The bigger trees they had attacked higher up, working from a flimsy frame from which they gnawed with their tiny hatchets like rats until a hundred and fifty feet of timber came crashing down. They had evidently caught on to the idea that if they attacked the big trees first, those, as they fell, would bring down a number of smaller ones, saving that much work. The result was that even they found it difficult to pick their way among the debris, and they had no means of clearing it. None the less, they had hopefully thrown down banana stems here and there, hoping for them to take root. Njobo proudly showed me one he had "planted," which was struggling manfully to raise its withered leaves above the debris into the sunshine. The only clearing had been done by Negroes, like myself in search of building materials. Evidently the Pygmies' enthusiasm for their plantation had not carried them very far.

The building of my house followed much the same pattern that characterizes every Pygmy endeavor outside the forest world. It began with a lot of noise and big ideas. Their own camp was built in the manner of a Negro village, mud huts in two lines facing each other. The huts were only about seven feet long and five feet deep, some without roofs, some without walls, none of them really complete. Larger families joined two houses together. Only Ekianga's was different, as might be expected. His house stood at the far end and ran across between the two lines, facing down the middle. It was about twenty feet long and had a fine wooden door that opened and

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342 closed on hinges. The only other hut to have a door was that of
• [184] Njobo, which was at the opposite end and also faced down the middle, but not quite so blatantly as Ekianga's. The rest had leaf-covered frames which were simply pulled across the opening to close it.

342 My house was built opposite Njobo's, with the old witch Sau
123 and her son Amabosu to my right. At first the Pygmies were going
122 to build me the biggest house ever built in the forest—bigger than Camp Putnam. We finally compromised and when the framework of interlaced saplings was finished I had two rooms, each about ten
[476] feet square. Even so, I knew it would never be finished, for by then the number of workers was dropping off rapidly; so I suggested mudding the walls of only one room, but leafing the whole roof so that our "village" would have a veranda. This was thought to be a fine idea.

761 One day I was on my way out to the plantation with Kenge,
763 Manyalibo and Moke, when on the way we met Cephu's handsome
152 nephew, Kelemoke, a very light-skinned youth who had two children even lighter than he. He was wailing and crying, and told us that Cephu's daughter, only a few years old, had just died. He then
761 continued on his way, wailing loudly. I expected the others to turn
763 back, but they continued as though nothing had happened. Kenge
152 made some remark about Cephu's virility and the others snorted with
522 laughter. Kenge had the charming habit of laughing at his own jokes, which seemed funnier to him the more he thought about them, so he was still clapping his side and doubling up and shouting to the forest what a funny joke it was when we reached the plantation.
763 Then he stopped. Although we could see nobody, Moke called out
761 quietly that Cephu's daughter had died, and Njobo and Masisi and
152 a few others appeared from where they had been "working," looking rather cross at being disturbed. Njobo said it was a nuisance. The
[765] girl was his wife's niece, and this meant that his wife would keep

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this was not the point, and he finally just rolled over in his blanket, muttering that sometimes he thought Europeans were as crazy as villagers.

For the next few days we visited Kachui's plantations and talked with such Pygmies as we found there. But it was impossible to shake off the chief's sons, who stuck to us like leeches. As a result I could get no response at all; everything that the Pygmies said was said to impress the villagers. The only useful information was obtained by Kenge, who got into the habit of slipping away while I was "holding court," as he called it, and talking to his fellow Pygmies well out of earshot.

One thing was plain, however, and that was that no matter how powerful Kachui was—and it was certainly within his power to have any Pygmies put in jail and flogged—he was no match for the people of the forest. Kenge learned that the main group had been away for over six months and had no intention of returning yet. They were a long way off and came close to the village only when they wanted to raid the plantations. Even while we were there Kachui's sons tried to find out where the rest of the Pygmies were, but everyone protested complete ignorance.

A few days at Bafwakoa were more than enough. With Kachui lying in wait the Pygmies were not likely to tell us where their companions were, and even if they did Kachui was not likely to let us out of sight. He became un-co-operative when I asked to look at the tribunal records, for which I had official permission. He was forced into admitting that he did not consider the Pygmies real people, and therefore they had no right to have cases tried in the tribunal. He said that any complaints by the villagers against Pygmies were heard by him; he judged them himself and no records were kept. He made it quite plain that the judgment always went in favor of the villager. Kenge then disgraced himself by asking what happened if a Pygmy brought a complaint against a villager. Kachui

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answered abruptly, "Pygmies have no right to complain." It was obviously time to go elsewhere.

On leaving Bafwakoa we headed down a little track that led to the banks of the Ituri River. Across the river lay the territory of the BoMbo and BaBali tribes, both with unsavory reputations for cannibalism, among other things. The ferry was waiting on our side of the river—a series of huge canoes, each about thirty feet long, held together by a platform lashed across the center, just wide enough and long enough to take a truck or two small cars.

The men who operated the ferry were BaNdaka, and they came lazily down to the river from their village. They climbed into the ends of their canoes and cast off, each taking hold of a long stout pole. As we drifted out, the leader took his pole and struck it on the bottom of his canoe. It sounded like a great signal drum being beaten, and the echo rolled up and down the river with the force of thunder. The other men imitated their leader, then began poling slowly across, singing and chanting. The river at that point must be nearly a mile across, thickly forested down to the water's edge on each bank. It was vast and lonely. About an hour's walk from the far side is the spot where Stanley stood and watched the confluence of the two waterways, the Ituri and the Lenda, and remarked that this was one of the most beautiful sights in the whole of the Dark Continent. We went and stood on the same spot as the sun was setting, and I felt that this indeed was the heart of Africa.

Our stay among the BoMbo and BaBali was not much more fruitful than that with Kachui from the point of view of meeting or learning anything about the local Pygmies. The chiefs, Isiaka and Lukamba, both had the same complaints to make—they simply could not control their Pygmies.

"How can we control them?" Isiaka said. "It is their forest, and they can hide from us whenever they want to. They are worthless people. They only come to the village when they want to steal."

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We did meet some Pygmies, however, and they laughed and told us that no Pygmy would ever come near Isiaka; there were plenty of other villagers who gave them much more in return for their meat, while Isiaka always expected them to work on his plantations for nothing. This, in fact, was the picture we got wherever we stopped. The villagers throughout the forest complained bitterly about the Pygmies, saying, "They eat us up until we are ready to die"—meaning that the Pygmies take from them but give little in return.

It was not until we reached the western limits of the forest and turned north that we really had any luck. Some miles east of Wamba we left the car and followed a track through the forest. At the end of a full day we arrived at a series of old established villages of the Mabudo tribe. These people had a much more realistic attitude toward the Pygmies and consequently got along much better with them. They talked freely and willingly. They said that, after all, the Pygmies had been in the forest long before the Mabudo arrived, so they had the right to live as they wished. If they preferred to stay in the forest and live like animals, that was their concern, but if they wanted to come to the villages and work for the Mabudo, that was fine. At the time of harvest the villagers all gave gifts of the first fruits to the local Pygmies, because, as they said, it was their land. And any time the Pygmies were near a Mabudo village they invariably brought in gifts of meat or honey.

There were a few Pygmies in one of the villages when we arrived, and after a couple of days they agreed to take us out to one of the hunting camps. Kenge had done some talking to them on the side, assuring them that I was not really like a villager, but just like them, a *"miki nde ndura"*—son of the forest. When he introduced me to them he proudly pointed to the marks on my forehead that proclaimed me an adult. "The villagers call him Mulefu, because he is